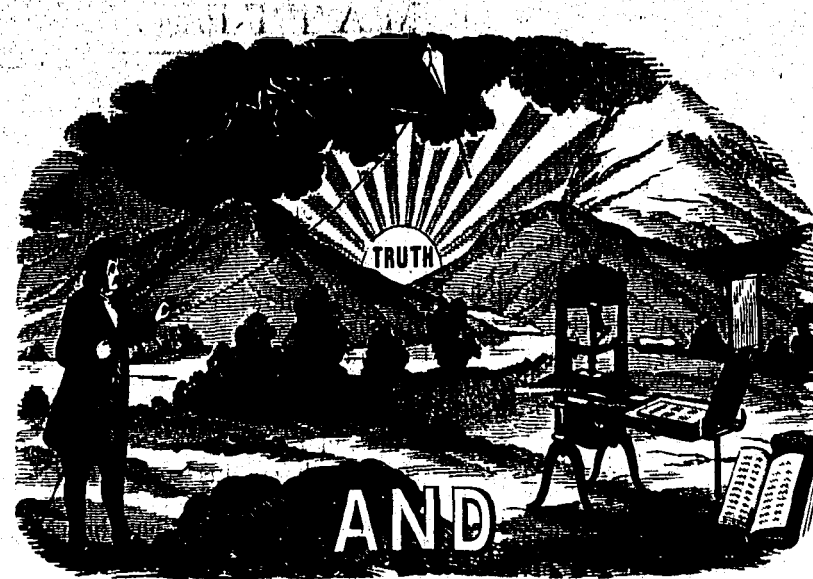


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NO. 41.

SPIRIT COMMUNICATIONS GIVEN IN THE PRESENCE OF SCORES OF WITNESSES AT LAKE PLEASANT CAMP-MEETING.

Through Alfred James, Medium.

M. Atilius Regulus.

"I SALUTE YOU, FRIENDS:—I was consul for the Roman Empire in the first Punic war. I am here to-day for a mission. That mission is to unveil what priests have attempted to palm upon humanity as religion. All religions, in my day, were copied from the Egyptian Osiris, with this great light that shines above your head—the sun—as the central pivot; which *Sun* has been corrupted into *Son*, and this became priests, finding that the masses would not worship nor adore anything that was not covered by a veil of secrecy, resorted to gods born of virgins, as the fundamental principle in nearly all the religions now existing on this mortal plane. In my time there was a constant struggle between the learned politicians and wily priests for supremacy; and sorry am I to say that the priests almost always triumphed. There never would have been that decline in the Roman Empire, and its final absorption by the Catholic church to-day, if the Roman people had listened to the voice of its politicians and orators. The famous Grecian God, Prometheus, dying on the Scythian crags, was acknowledged as the saviour of man, when I lived on the mortal plane. A pure invention, the god which I have mentioned—a myth in that day, as much as Jesus Christ is a myth in this. I feel as a spirit an earnest desire to lift this religious bondage that is now binding the human race. No spirit, however exalted, has any saving power whatever, except as it can impress spirits and mortals to do right. Nothing will pass as a voucher for happiness in the spirit life except a clear conscience. If we trace things from cause to effect, it is well there was such a god as Apollo—whether myth or not—otherwise there would be no necessity for my coming here to-day, as an effect of that kind of teaching. As a spirit I have never found, with one exception, that any of these so-called gods had a real existence. This one exception is Gautama Buddha. I have seen him as a spirit; but he is surrounded, in spirit life, by a sphere which I have no desire to enter—it is too monotonous for an old soldier. The kind of sphere that surrounds Buddha is one of rest. He taught that here, and, therefore, reaps that result in spirit. I like progression. I do not believe, so far as I have seen during twenty-one hundred years of spirit life, there is any doctrine or teaching that would impress me, or lead me to give up my individuality, for all the happiness of an eternal quiet. My name when here was M. Atilius Regulus 251 years B. C.

[We take the following account of Regulus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"M. Atilius Regulus, was consul for the first time in B. C. 267, with L. Julius Libo, conquered the Salentinii, took the town of Brundisium, and obtained in consequence the honor of a triumph. Eleven years afterward, B. C. 256, he was consul a second time with L. Manlius Vulso Longus, and was elected in the place of Q. Cædicius, who had died soon after he came into office. This was the ninth year of the first Punic war. The Romans had resolved to make a strenuous effort to bring the contest to a conclusion, and had accordingly determined to invade Africa with a great force. The two consuls set sail with 330 ships, took the legions on board in Sicily, and then put out to sea from Paenonius in order to cross over into Africa. The Carthaginian fleet, however, was waiting for them under the command of Hamilcar and Hanno at Heraclea Minoa, and immediately sailed out to meet them. In the battle which followed, the Romans were victorious; they lost only twenty-four ships, while they destroyed thirty of the enemy's vessels, and took sixty-four with all their crews. The passage to Africa was now clear; and the Carthaginian fleet hastened home to defend the capital. The Romans, however, did not sail direct to Carthage, but landed their forces near the town of Clypea or Apis, which they took, and there established their headquarters. From thence they devastated the Carthaginian territory with fire and sword, and collected an immense booty from the defenceless country. On the approach of winter, Manlius, one of the consuls, returned to Rome with half of the army, by order of the Senate; while Regulus remained with the other half to prosecute the war. He carried on operations with the utmost vigor, and was greatly assisted by the incompetency of the Carthaginian generals. The enemy had collected a considerable force, which they entrusted to three commanders, Hasdrubal, Bostar and Hamilcar; but these generals avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and utterly defeated with great loss; 15,000 men are said to have been killed in battle, and 5000 men with eighteen elephants to have been taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only twenty miles from the capital. To add to the distress of the Carthaginians, the Numidians took the opportunity of recovering their independence,

and their roving bands completed the devastation of the country. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman general, who was intoxicated with success, would only grant it on such intolerable terms that the Carthaginians resolved to continue the war, and hold out to the last. In the midst of their distress and alarm, succor came to them from an unexpected quarter. Among the Greek mercenaries who had lately arrived at Carthage, was a Lacedæmonian of the name of Xanthippus, who appears to have already acquired no small military reputation, though his name is not mentioned previously. He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms, and he inspired such confidence in the people, that he was forthwith placed at the head of their troops. Relying on his 4000 cavalry and 100 elephants, Xanthippus boldly marched into the open country to meet the enemy, though his forces were very inferior in number to the Romans. Regulus was neither able nor willing to refuse the battle thus offered; but it ended in his total overthrow. Thirty thousand of his men were slain; scarcely 2000 escaped to Clype; and Regulus himself was taken prisoner with five hundred more. This was in the year B. C. 255.

"Regulus remained in captivity for the next five years, till B. C. 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors, on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. This embassy of Regulus is one of the most celebrated stories in Roman history. The orators and poets related how Regulus at first refused to enter the city as a slave of the Carthaginians; how afterwards he would not give his opinion in the senate, as he had ceased by his captivity, to be a member of that illustrious body; how, at length, when he was allowed by his countrymen to speak, he endeavored to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life; and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain at Rome, and returned to Carthage, where a martyr's death awaited him. On his arrival at Carthage, he is said to have been put to death with the most execrating torture. * *

"Regulus was one of the favorite characters of early Roman history. Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life. Like Fabricius and Curius, he lived on his hereditary farm which he cultivated with his own hands; and subsequent ages loved to tell how he petitioned the senate for his recall from Africa, when he was in the full career of victory, as his farm was going to ruin in his absence, and his family was suffering from want."

[It was this beloved Roman martyr whose spirit returned and testified as set forth in his communication through Alfred James. His testimony is only enunulative as to the fact that the Greek and Roman religions were but copies of the Egyptian religion of Osiris, or the sun personified; and that the dogma of a belief in gods, the sons of virgins, was common to all religions in his day. It would seem from the testimony of spirit Regulus, that the rivalry between the priests and temporal rulers of men to obtain supremacy, was as desperate two thousand years ago as it has been ever since—the priests managing always to triumph in the end. It is an undeniable fact that Prometheus, dying on the Scythian crags, was regarded by the Greeks and Romans, hundreds of years before the alleged birth and death of Jesus, as being as much a saviour of mankind, as the latter Christian myth is now by Christians. We are told by this unselfish Roman spirit, that of the so-called gods that are claimed to have existed, he had seen but one as a spirit—and that one, Gautama Buddha. His description of the spirit sphere of that great and good spirit, is perfectly consistent with the teachings of that renowned religious leader. The communication is perfectly consistent with the historical facts regarding Regulus, and I believe is perfectly authentic.—Ed.]

CLEMENT ALEXANDRINUS.

I GREET YOU:—I always taught, when seated. (The former spirit had spoken while the medium was standing up.) Too much religion has been a curse to me as a spirit. I knew of the writings of one Marcion—not that he was the author of them—but he substituted a myth for a reality. That reality was Apollonius of Tyana. I received copies from him, and I followed his text as far as it suited me. But there was one great desire that animated me as a mortal. That was to establish a fraternity of monks; and in this I succeeded, but I did not dare to let them know the light that I had received; so I used the name of Apollonius, which after my time was erased and the name of Jesus Christ substituted by Eusebius of Cæsarea. All his translations of my writings are, in the main, forgeries. He took my communistic doctrines and used them to found a church. That is, the leaders of the Roman Catholic Church were to be

Communists, but their followers were not allowed to become such. At Alexandria, the most renowned priests of the East and West, over the then civilized world, assembled to compare notes; and as has been before stated by a spirit who communicated through this medium, they formed that idea, which was afterwards put in operation by Constantinus Pogonatus, of the body of the god (Prometheus) spoken of by the former spirit, to which was attached the head of Apollonius of Tyana, but which the ancient Christians would not accept, but continued to worship the first sign of the Zodiac, Aries, the Lamb or Ram. The former idea did not find its proper place until the sixth century. But the whole account of the decision of the Gnostics, the Gymnosophists, and other sects, who met in council at Alexandria in A. D. 161, was written by me; and I hope that my writings, of which true copies, as they originally read, are now in the possession of the Maronite monks, of Mt. Lebanon, Syria, may yet be forthcoming. These once in the possession of moderns, and the whole fabric of Christianity will be stamped as a forgery. I am quoted as a father of the Christian Church. I deny it. I was a father of a socialistic community, of which celibacy was the principal tenet. My name was Clement Alexandrinus.

[We take the following of Clements from McClintock and Strong's Cyclopædia of Ecclesiastical Literature.—Ed.]

"Titus Flavius Clements, surnamed Alexandrinus, was a native of either Athens or Alexandria, and flourished in the reigns of Severus and Caracalla (the date of his birth being placed about A. D. 160, and that of his death from A. D. 215 to 220). He was in early life an ardent student of literature and philosophy, especially of the Stoic and Platonic schools, and was led by his studies to Christianity. To master its history and doctrines he visited different countries, and received instructions from various masters. * * *

"His last teacher was (according to Eusebius) Pantænus, head of the catechetical school at Alexandria, by whose influence some suppose Clements, as yet only a sincere inquirer, was led fully to embrace the Christian faith. He is called a presbyter by early Christian writers, having probably been appointed to that office by the Church at Alexandria, and about 190, according to some, the assistant, according to others the successor to Pantænus, when the latter set out on his missionary tour to the East. He continued in that office until the persecution under Severus, A. D. 202, compelled him to leave Alexandria. The writers in Smith's Dictionary of Greek and Roman Biography and Mythology, and the New American Cyclopædia state that Clements returned to Alexandria before 211, and then became the master of the school as successor of Pantænus; but the weight of authority favors the earlier date, and his return to that place is doubtful. We know scarcely anything of the closing years of his life. He appears to have been about 210 or 211 in Jerusalem, for he is mentioned by Eusebius as the bearer of a letter from Alexander, bishop of Jerusalem, then himself a prisoner, for the gospel's sake, to the Church at Antioch. This Alexander and the more famous Origen are reckoned among his pupils.

"Of the early Christian writers, Clements was the most learned in the history, philosophy, and science of the nations of his day, and the influence of his studies is apparent in his writings, which display rather the speculative philosopher than the accurate theologian—more the fanciful interpreter than the careful expounder of the scriptures on true exegetical principles. Many of his works have been lost, but those extant are the largest belonging to that early period, and very valuable for the light they throw on the social condition of the Roman Empire in his day, and for the information they contain in regard to the systems of ancient philosophy, the heresies and schisms in the primitive Church, as well as for the numerous extracts from non-extant authors. His three chief writings form a series, and were written apparently with a common object, viz.: to convert the heathen and educate them in the principles and practice of the Christian life. They are: 1. *Logos protreptikos pros Hellenas, Cohortatio ad Hellenas* (appeal to the Greeks), an apologetic work, in which the absurdity, obscenity, cruelty, impostures, and sordidness of heathen worship are so clearly set forth in contrast with the simplicity and purity of Christian faith and practice. 2. *Paidegogos* (Instructor) a treatise on Christian education, in three books, addressed to those who had been converted from heathenism. In Book I we have set forth the function, the means, methods, and ends of the 'Instructor,' who is Christ, leading the believers 'through paths of virtue and truth' to salvation, not through fear, as he did the Israelites, but by love, the guiding principle of the new and better covenant. Book II contains rules for the regulation of life, behavior, etc., recommending temperance, parity, modesty, and frugality. Book III begins with an examination of the grounds of true beauty, showing it to be intellectual, and founded on reason and love; then in considering the various modes in which men sought to add to beauty, strongly reprobates luxurious dress and living, etc. Its satire of the follies and vices of the times are caustic and humorous. 3. *Stromateis* or *Stromata*, in eight books, of which the eighth is lost, (the imperfect treatise on logic, standing at present as such, belonging to some other work). The word *Stromateis*, meaning patchwork, is significant of the miscellaneous character of the work, which is discursive and unmethodical, and not unaptly likened by its author to 'a tickly

planted mountain, where fruit and other trees are confusedly grouped together, so as to baffle the plunderer, while the careful husbandman would find and transplant in fitting order such as were desirable for fruit or ornament; so the mysteries of the Christian faith, veiled herein from impatient or ignorant curiosity, will discover there rich treasures to the honest and intelligent seeker of the truth. The object of the work is 'to furnish materials for the construction of a true gnosis' or 'Christian philosophy on the basis of faith,' for those who had been trained for it by the preceding works. Book I, of which the beginning is lost, descants on the utility of philosophy as preparing the heathen for the reception of the Gospel, and Christians for the defence of their faith, maintaining that the good in heathen philosophy was derived from the Hebrews. Book II treats first of faith and repentance, combatting the errors of the Basilidians and Valentinians; asserts the freedom of man's will, and presents the views of different philosophers in regard to marriage, which Clements defends upon the grounds of the natural conformation of the sexes, the command of God (Gen. i. 28), and the natural aid in sickness and age rendered by husband and wife, and parents and children. In Book III, continuing the same subject, he condemns the opinions of the Marcionites, Carpocratians, and other heretics who opposed marriage for different and contradictory reasons, alleging in support of it the words of St. Paul (I Tim. iv. 1-3) and the example of the Apostles Peter and Philip, who were married and had children. Book IV discourses of Christian perfection as exemplified in the Christian martyr, who is led to martyrdom not through fear of punishment or hope of reward hereafter, but from love to Christ, and who does not needlessly provoke his fate, but only accepts it cheerfully when called upon in that way as a witness for the truth. The chief aim of Book V is to prove that the Greeks derived most of their wisdom from those called by them barbarians, and especially from Moses and the Hebrew prophets; but it also enters upon a long and interesting discussion on the origin and use of symbols, and makes many valuable statements in regard to the Egyptian hieroglyphics and the dress and ceremonial services of the Hebrew priests. This episode is one of the most curious relics of antiquity, and the book abounds in quotations from ancient authors. Books VI and VII portray the true Gnostic, the perfect Christian, who is presented as a 'complete model of moral conduct,' not so much desirous of living as of living rightly, controlling his passions and regulating his desires in conformity with the laws of Christ."

[Says Dr. Lardner, after having referred to the three works of Clement above cited.—Ed.]

"Beside these there is frequent mention in Eusebius of another book of Clement, called *Hypotyposes* or *Institutions*, which is lost. * * *

"Photius indeed has severely censured Clement's *Hypotyposes*, or *Institutions*. We have not that work, to enable us to judge of the justice of his censure; but it seems, that in that work Clement collected and delivered a variety of opinions of the ancients, of heretics as well as Catholics. This is probably the reason of the blasphemous and fables, which Photius says there were in that book. This is an observation of R. Simon. The more ancient writers, however, seem not to have taken any offence at it, who knew his work very well, and yet have bestowed their praises on the author without hesitation."

[What has become of Clement's 'Institutions?' and why are we allowed to know so little of its contents? Let the spirits of Eusebius and his abettors in his pious frauds, appear and answer, for upon them rests the heavy responsibility of the concealment or destruction of that important ancient book. It will be observed that there is no historical mention that Clement of Alexandria ever founded or attempted to found a 'fraternity of monks; but who can read the synopsis, given above, of his writings, and not see that his labors were all in the direction of monachism, and an ascetic and self-denying life; and that so far from being what is now regarded as an orthodox Christian, he was what orthodox Christians now designate a heretical Gnostic. For a Christian writer to speak of 'the true Gnostic' as synonymous with 'the perfect Christian,' as does the Christian writer I have quoted, is to resolve Christianity into Gnosticism. What then is Gnosticism? Says a writer in the American Cyclopædia: 'Gnostics; (Greek *Gnosis*, knowledge), a name given to various heretical sects, in the early Christian church.' (A pretty Christian church was that, when heretical Gnostics were its exponents and dominant rulers!) 'We know them,' says this writer, 'mainly through their opponents, almost nothing remaining of Gnostic writings, except the fragmentary quotations found in orthodox authors. Gnosticism was a natural result of the contact of Christianity with Oriental and Greek philosophy, and was the earliest attempt to construct a philosophical system of faith. It undertook to answer the most difficult questions, such as that of the origin of evil, and soon became extravagant, and met the opposition of the leading Christian writers. Gnosticism was now generally condemned as heretical, and, after having been most prosperous in the second century, declined in the third, and in the sixth came, with other heresies, under the ban of the Justinian code. It was a speculative system, and exercised little influence upon the masses of the people. It was also mainly confined to the Eastern church, and had little to do with the development of the West.' So much the worse for the West. If

Gnosticism had had everything to do with the development of the West, the human race would never have been cursed with the religious incubus designated Christian theology. Knowledge, the essence as well as the synonym of Gnosticism, would have prevailed over the whole earth, instead of the ignorance, superstition, and selfishness that are the essential concomitants of the prevailing Christianity of the present day. Clement in his communication denies that he was a Christian, or that he had ought to do with founding Christianity. As his writings show, so far as we have any trace of them, he was a Gnostic, and undoubtedly one of those who had been initiated in the secrets of the sacred mysteries of the most advanced knowledge of his day. Clement tells us that he knew of the writings published to the world by Marcion, and that he received copies of them from Marcion himself. He says nothing whatever about either of the four canonical Gospels, and we may therefore naturally infer that he had no existence at the time Marcion published his Gospel and Epistles. He further tells us that Marcion concealed the real author and substituted a mythical person in his stead—that author being none other than Apollonius of Tyana. If that communication is authentic, and was given by the spirit of Clement, as I insist was the case, then were the writings published by Marcion, only as late as the middle of the second century, the first documentary source from which all subsequent Christian writings were either directly or indirectly derived, and the true and only foundation of the theological fictions that have been raised upon them. It seems from the testimony of the spirit that he made use of the writings, copies of which were sent to him by Marcion, in carrying out his desire to establish a fraternity of monks, so far as they suited him and no further. He claims to have succeeded, but admits that he did not dare to let his monkish followers know the real nature of his teachings. He tells us that he used the name of Apollonius in his writings and teachings, and that Eusebius of Cæsarea, subsequently erased it and substituted for it the name of Jesus Christ. Clement claims that all the "translations" doubtless meaning versions, of his writings, by Eusebius, are, in the main, forgeries; and charges the latter with having used his "Communitistic doctrines" to found the Christian Church. In the light of that spirit disclosure, who can be at a loss to understand why the *Hypotyposes* or "Institutions" of Clement are lost? Eusebius having appropriated the Communitistic policy and teachings of Clement, the Gnostic heretic took good care to destroy the evidence of his theft, and all trace of the fact that Clement of Alexandria had put in practice among the Alexandrian Gnostics a system of hierarchical government essentially similar to that, which it is claimed, was from, and after the time of Eusebius adopted by the Christian Church. The spirit tells us that in copying his policy, "the leaders of the Roman Catholic Church were to be Communists, but their followers were not allowed to become such." It is therefore to be inferred that Clement's fraternity of Communitistic monks was the model after which the Christian priesthood copied in their efforts to monopolize power and wealth. Truly, there is nothing original whatever, connected with the Christian religion, not even its most odious features.

Not the least significant declaration of the spirit of Clement is, that in A. D. 161 the most renowned priests of the East and West, throughout the then civilized world, assembled in council at Alexandria, embracing Gnostic, Gymnosophist and other sects, at which the idea was formed to adopt, as the symbol of a common worship, the body of the Grecian god, Prometheus, suffering for mankind on the Scythian Crag to which should be attached the head of Apollonius of Tyana. Whether Clement was himself a member of that Council of Gnostic, Gymnosophist and other priests, he does not tell us, but he does most plainly tell us that he wrote a full account of the decision they came to in regard to the common religious symbol they determined to adopt. Nothing was more natural than that these Greek Gnostics and Gymnosophists should have adopted that especial emblem; and nothing more unnatural than that Christian prelates assembled in A. D. 665, at Constantinople, by Constantius Pogonatus, should have adopted that identical symbol as the emblem of the Christian religion. Who has ever seen a crucifix, or statue, or picture, representing Jesus of Nazareth, the alleged Jew, that had not every lineament and physical attribute of the highest Greek ideal of human perfection. To combine the ideal beauty of Prometheus, the Greek savior, with the real beauty of the sage, the seer, the benefactor, the teacher—the renowned Apollonius—was indeed, to unite, in one emblem, all that was divinely and humanly perfect and adorable. That Christian prelates should have deliberately adopted this compound effigy of a heathen god and a heathen philosopher, as the emblem of their religion, was to confess the heathen origin and heathen nature of all that is connected with it. To-day, in every Christian church, the people in their ignorance, are worshipping the same objects that received the adoration of the heathen Greeks and Romans. If they desire to worship a Christian Jew, as they claim to be doing, let them at least discard an emblem that relates only to the theology concerning a Greek god, and the life and acts of a Greek philosopher and teacher of men. Who will earn the thanks of unborn generations of men, by searching for the writings of Clement, as they were originally composed, among the Maronite monks of Mt. Lebanon. That they are there, I feel confident, and the time may yet come when I can, myself, institute that search. Well may the spirit of Clement say: "These, once in the possession of of moderns, and the whole fabric of Christianity will be stamped as a forgery." I regard this communication as of extraordinary importance in every way it may be viewed. It is beyond all question, a spirit communication, and there is no valid reason for questioning its authenticity. The circumstances under which it was given, demonstrate the true and wonderful mediumship of the maligned Alfred James. [Ed.]

CHARLES FRANÇOIS DUPUIS.

GOOD AFTERNOON:—I do not believe in self-laudation, but I will say for myself, that no man ever existed on this planet, who sought for knowledge concerning religions more industriously than myself; and in this search, I found that from the time man had a history, down to the present time, in every age and generation there has been some one person who seemed to be the most progressed man of his time, and that he governed all, or the largest portion of people then living, and who, after his death, in almost every instance, became a god. This I think is the

starting point of all religions. Once get a central figure to start with, and then it is constantly added to, and in this way gods become innumerable. There seems to be one idea running through all religions, and that is this: "I want to be a rascal, but I want some one to redeem me from suffering the just deserts of my rascality." From my researches, both as a spirit and mortal, I am positive that the feast in honor of the Virgin Parturiens was celebrated twenty-three hundred years before the Christian era; and that this idea was well known in that day, or previous to it, can be proven, by any old Phœnician author now extant. The cross was well known, and used to punish malefactors upon, or in other words, used to offer human sacrifices to God before the time of Hermes Trismegistus. That philosopher, king or priest, is the identical character referred to in Genesis under the name of Melchisedek. This I have found out as a spirit. In one of the works of Hermes, if it could now be found, that was one of his names. I have many other things to say, but unfortunately I have come too late at this sitting. The power is on the wane. I will endeavor to come again. I wrote about 1790. My name was Charles Dupuis.

[We take the following account of this truly learned man from the *Nouvelle Biographie Generale*.—Ed.]

"Charles François Dupuis, a French philosopher and statesman, born the 18th day of October, 1742, at Trie-le-Chateau, died near Dijon, the 29th of September, 1809. He received from his father, who was a tutor by profession, the elements of his education, and at the age of ten years the pupil had already exhausted all that the master was able to teach. His course of studies was limited to the first principles of geometry as applied to surveying. There remained to the young Dupuis no other expectation than to follow the modest duties of a tutor, as his father was doing; but an apparently insignificant circumstance decided his future to be otherwise. His father went to take charge of a school at La Roche-Guyon, near Mantes. An ancient tower attracted the attention of the youth, who tried to measure the height of it by trigonometrical methods. The Duke de La Rochefoucauld, proprietor of La Roche-Guyon, who accosted the youth while so engaged, was as much charmed as astonished at his replies, and offered to permit him to pursue his studies, by promising him a scholarship at the College of Harcourt. After having commenced to learn the Latin language, first at La Roche-Guyon and afterwards at the College of Vernon, Dupuis was received at the College of Harcourt. By his rapid and brilliant progress he won the prize bestowed by the college and the university, a second gift from his benefactor, and obtained the position of principal of Harcourt, this relieving him from expense, a favor which enabled him to aid his family that the death of his father had left in distress. His course of philosophy terminated, the young Dupuis received the degree of Master of Arts, and was then admitted to the university as a licentiate in theology, and was appointed, at the age of twenty-four years, professor of rhetoric at the College of Lisieux. Notwithstanding the labors of his professorship, he studied law, and was admitted as an advocate in 1770. At this epoch he gave up his ecclesiastical position, and married in 1775. That same year he made his debut in the career of literature, by a Latin discourse, that the university chose him to pronounce in the presence of the parliament on the occasion of the distribution of prizes. In the funeral oration of Maria Theresa, that he pronounced in 1780 in the name of the university, he showed the talents of a good Latinist. Mathematics were also the subject of his studies; and he followed, during several years, Laland's course of astronomy, with whom he formed a close friendship. In 1778 he constructed a telegraph to correspond from Belleville with a friend who had his residence at Bagneux.

"It was at Belleville that Dupuis conceived the idea and commenced the execution of his great work on religion. The legends, the fictions, the allegories, the symbols, the traditions, all those myths the whole of which constitute polytheism, are of such different nature, that it is impossible to trace them to a common source. Notwithstanding, it was this that Dupuis attempted."

[Space will not admit of quoting this biography further. I will only say that I have studied the works of Dupuis for the past twenty-six years, and that with no other desire than to know the truth; and I feel fully justified in saying that no man has ever lived who has left such a monument of his vast erudition as has Dupuis in his great work, "*L'Origine de tous les cultes*," (Origin of all Religions.) Indeed so impressed was I with the importance of his almost limitless researches that I translated his abridged edition of the larger work, with the view to publishing it, but when I was about to do so, my eyes were opened to the truth of Spiritualism, and through Dr. J. V. Mansfield, of New York, I received the request from the spirit of the great French heretic, to forego my intention, as all that he had discovered and laid bare, would be put in the shade by disclosures that would be made by the learned in spirit life. The communication above given is perfectly characteristic of the man, and consistent with his history. I regret he could not communicate more fully, and trust he will return again, for I well know that he can throw a flood of light upon the dark errors of religion.—Ed.]

ST. BASIL.

GOOD DAY:—You have in modern science the theory of the survival of the fittest. I come here to-day in the interest of the survival of truth. I was an ardent propagator of the Christian religion, and extremely bigoted. With this so-called sacred book in one hand and the sword in the other, I gave them the choice between what I considered right and death. But there is no religion, however long it may stand, if its principles are wrong, its destruction cannot be prevented. Only by the support of powerful spirits has the Christian religion been enabled to hold its own. In fact, mortals are governed more by Christian spirits than they think for. Once go where this element predominates and you soon become, in struggling against it, so weak that you succumb, because it is popular. But the time is now ripe, and the harvest is nigh, when men and women will hang their heads in shame at the name of Christianity. I can see this as a spirit. As St. Gregory, so-called, was the apostle of the West, so I was the apostle of the East, and the founder of the Greek Catholic Church, as it now exists in Russia. You are told by the followers of Romanism that when you see, in their churches, statues and pictures of saints they are not placed there to worship, but only as reminders to be true to their faith. This is not so, for nearly every Catholic has his

or her patron saint. The twelve apostles, as they now stand in St. Peter's in Rome, are the exact counterpart of the twelve emperors of the Roman Empire. These statues stood in the temple of Mars, at Rome, and were there in A. D. 325. I was known, when here, as Basilus, since as St. Basil.

[I take the following concerning St. Basil from McClintock and Strong's *Encyclopædia of Ecclesiastical Literature*.—Ed.]

"St. Basil (from Basilios), 'The Great,' one of the most eminent of the Greek fathers, was born about the end of the year 328, probably at Neocæsarea. He began his studies at Cæsarea, in Palestine, whence he proceeded to Constantinople to hear the famous Libanius, and thence to Athens, where he contracted an intimate friendship with Gregory Nazianzen. About 355 he returned to his country, but soon after left his home again and travelled into Lybia, visiting the famous monasteries of those countries. Upon his return he was first made reader in the Church of Cæsarea, and afterwards ordained deacon. But about the year 358 he retired into a solitude of Pontus, where he built a monastery near that of his sister Macrina, and with his brothers Peter and Naucratus, and several others, he followed an ascetic life, and drawing up a rule for his community became the founder of the monastic life in those regions. In 364 he was ordained priest by Eusebius, and in 369 or 370, on the death of Eusebius, he was elected bishop of Cæsarea, after great opposition, which was finally overcome only by the personal efforts of the aged Gregory of Nazianzus. But the emperor Valens soon began to persecute him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. The death of Valens soon gave freedom of action to Basil, who devoted his efforts to bring about a re-union between the Eastern and Western churches, which had been divided on points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The Western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the Eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some contest relating to the division which the emperor had made of Cappadocia into two provinces. Eustathius, bishop of Sebaste, had been a friend of Basil, and had planted monasticism in Asia, a pursuit in which Basil fully sympathized; but Eustathius openly embraced Arianism and Basil in 373 broke with him and wrote against him. He also wrote against Apollinaris, in fact he took a part in most of the controversies of his age. He died January 1, 379, with these words on his lips: 'Oh, Lord, into Thy hands I commend my spirit.' Basil was a man of great piety, profound learning, and great eloquence. During the Arian controversy he was an unflinching champion of the orthodox doctrine."

[Such was the man whose spirit communicated as above. We find no reference to any bloody deeds in the history of Gregory, and therefore infer that any acts of violence of which he may have been the instigator have been concealed. His testimony as to the influence which Christian spirits exert over mortals is no less true than it is important. When such a bigoted Christian spirit returns to confess the mortifying fact that the Christian religion rests on wrong principles that doom it to early destruction, the time has truly come when the faithful friends of Truth, in her naked beauty, should take heart and rejoice. Who has seen the twelve statues referred to by this spirit? If any one of my readers, they will do me a favor to say whether the features of those statues are Jewish or Grecian. If the latter, then is the spirit of Basil right regarding their character.—Ed.]

GRATIAN.—(A Roman Emperor.)

I don't want to come here, but I am in a net. I am a caught fish. I might as well be candid for these spirits say they will not let me go until I tell the truth. They wanted me to be a pope, but there wasn't money enough in it, so I thought the best thing I could do was to rob the pagans of their riches. I do not think one class of heathens are worse than another. I mean by this that we were all heathens together. We took possession of what we wanted as tithes for the Lord, but the most of these tithes went into us priests. We were a holy set in our day. Any person who wanted law had to buy it, and I cannot say anything for the justice of it even then. I only looked out for myself. I destroyed four books that would have been of great value to you moderns. They were the writings of Bardesanes, the Gnostic, and the writings of Livius, called Livy by you moderns. I also destroyed five basso-reliefs of Apollonius; and it is but justice to you moderns that this should be known and ultimately traced to me. My name was Gratian. I lived about A. D. 359.

[We take the following account of Gratian from McClintock and Strong's *Encyclopædia of Ecclesiastical Literature*.—Ed.]

"Gratianus, emperor of Rome, son of Valentinian I, was born in 359, and on the death of his father, A. D. 375, succeeded to a share of the Western empire. On the death of his uncle Valens, A. D. 373, he obtained control of the whole empire; but in 379 he appointed Theodosius his colleague, giving him the eastern provinces. He was killed A. D. 383 in a revolt in Gaul. Gratian was tolerant toward the various sects which divided Christianity, but he displayed a stern determination against the remains of the heathen worship. At Rome he overthrew the altar of Victory which continued to exist; he confiscated the property belonging to the other priests and vestals. He also refused to assume the title and the insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the Senators, who for the most part were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees."

[Such was the man whose spirit was forced to return and confess the part he had had in supplanting the Roman religion by and through Christianity. It was only through coercion that he was made to confess that his love for Christianity was prompted by the five loaves and two fishes inducements which it held out to him. His destruction of the works of Bardesanes and Livy, and the sculptures of Apollonius of Tyana, have availed him nothing at least, for the fact of his villainy he has had to confess, after more than fifteen hundred years of silence. Truly the way for the transgressor is hard.

CARRA.

GOOD AFTERNOON:—I lived, and was well acquainted, with Jean Jacques Barthelemy; and he succeeded me in the National Library at Paris. We had many consultations together about his alphabet of Palmyra, and the inscriptions upon different ancient ruins; and he goes with me in spirit. He is with me to-day, to say that in a town called Said, there is an inscription which defines what is meant by the term *Essene*. *Es* means fire, and *sene* means worshiper, or passer through, and in modern language would be termed worshippers passing through purification by fire. The inscription was on a flat stone covering a vault, about two miles from Port Said, and in the Samaritan tongue. And from other writings, as well as being so assured by one Ignatius of Antioch, in spirit, who was an *Esene*, both Barthelemy and myself have come to the conclusion that all converts had to pass through fire—termed fire baptism—in order to be initiated into *Essenism*. He has also to say that the inscriptions on the Adulian marble, after the first clause, ended by two arrows, one pointing towards the north and the other south, relate to the life and miracles of Apollonius of Tyana. [I here asked whether the obliterated portion of the inscription had reference to that subject. He replied:] It seems to have been chipped off so as to conceal its purport. This Apollonius is nearer to this earth, at this time, as a spirit, than he has ever been, and will probably, in materialized form, be ennobled, before long, in person to claim to be the true Messiah, and in this way make a final end of Christianity. Not that he claims any Messiahship, but he was a superior medium. There is also great preparation being made for the coming of Henry Salt to communicate, and that will furnish all that this band have to say upon the subject of the Christian religion. It will perhaps take a couple of weeks yet before he will be enabled to control. This communication is for the benefit of truth. Carra.

[We take the following concerning Carra from the *Nouvelle Biographie Generale*.—Ed.]

"Jean Louis Carra, a French philosopher and statesman, was born in 1743, at Pont-de-Veyle, in Bresse, and died on the 31st of October, 1793. His parents, notwithstanding their limited means, made every possible effort to procure for him an honest education, when an unforeseen incident occurred which decided his fortune. He was vaguely accused of a theft, and fled, less, it is said, to escape the vigilance of justice, than to avoid the mortification of the suspicions that rested upon him. He at first, went into Germany, and afterwards into Moldavia, where he entered the service of the Hospodar. After the death of that sovereign, Carra returned to France; and by singular chance he found employment with a prince of the church, Cardinal Rohan. At a later period the cardinal of Brienne, who had made his acquaintance while with the archbishop of Strasbourg, gave him his protection, and procured him employment in the royal library. It is said that the idea of his *Petit mot de réponse à la requête de M. de Calonne*, was due to the latter prelate. However that may be, Carra saw, with enthusiasm, the first symptoms of the Revolution, in which he was not tardy in playing a conspicuous part. Named a candidate for the district of Filles-Saint Thomas, he incited the establishment of the commune—that of the burgher guard, and, in concert with Mercier, the author of *Tableaux*, of Paris, published a journal under the title of *Annales Patriotiques*. At the tribunal of the Jacobins, he was one of the most earnest orators, and aided in rendering a declaration of war against Leopold, popular. He also founded the *Journal de l'Etat et du Citoyen*, in which he advocated the most democratic principles. He was a member of the Central Committee of the Federation, and was one of the leaders of the insurrection of August tenth, of which he had designed the plan. Nominated by two departments of the national convention, he chose the department of Saône-et-Loire, and sat at first with the left. He denounced the operations of General Montesquieu, who, charged with the occupation of Savoy, did not terminate the campaign as promptly as they desired. A short time after, he was sent to the camp of Chalons to watch Dumouriez, and to report to the convention some successes of Kellerman. On his return he was elected secretary, and proposed a plan of revolutionary propaganda. Upon the process against Louis XVI, he spoke in favor of death without appeal or delay. But he soon abandoned the Mountain to unite with the Girondists, and was soon under suspicion by his connection with Roland, who had appointed him keeper of the National Library; and by his relations with the Prince of Brunswick, successively denounced by Marat, Robespierre and Billaud-Varenne, he was recalled from Blois, where he had been sent on a mission, and was comprised among the forty-six deputies who were accused by Amar. Condemned to death on the 31st of October 1793, he was executed the next day."

[It was the spirit of this man, the friend and predecessor of the erudite Jean Jacques Barthelemy, in the office of Librarian of the National Library, that returns, and through a medium who never so much as knew of his existence, communicates the interesting information above given. I doubt whether there has ever been any successful attempt to give the etymology of the term *Essene*, prior to this spirit exposition of it. That it is correct there can be little question. It would seem that Barthelemy's discovery of the inscription at Said that explains the meaning of that term, has been made since he became a spirit, thus showing that if the way is once fully opened to the learned in spirit life, they have it in their power to unravel and correctly explain every historical puzzle, concerning even the most remote past. It is a fact, that purification by fire baptism was a common thing among those people, the object of whose worship was the sun. Will not some traveller to the Orient remember this spirit statement, and test its correctness, by visiting Said and searching for the inscription described. Doubtless there are those of the inhabitants of that old Syrian town, who have seen the stone and the inscription upon it. Ignatius of Antioch, to whom the spirit of Carra refers as having confirmed Barthelemy's interpretation of the Samaritan word *Esene*, was not only an *Esene* but he was the patriarch of that sect, and one of the most learned men of his age. The spirit's statement, on behalf of Barthelemy, that the inscription on the monument at Adulis, after the first clause, related to the life and miracles of Apollonius of Tyana, is undoubtedly correct, and hence the obliteration of it by some emissary or emissaries of the Christian church, whose piety far outstripped their honesty and truthfulness.

We were electrified by the assurance of the spirit, that the great medium and sage Apollonius is nearer the earth, as a spirit, at this time than he has ever been before, and that he may yet succeed in appearing in materialized form, and claim his own at the hands of the Christian hierarchy. In view of the great importance attached by spirits to the prospective communication of Henry Salt, we will look for it with the most profound interest.

Spiritualists, remember, that the foregoing communications were given in a public circle at the Lake Pleasant Camp-grounds on August 18, through Alfred James, in the presence of many persons, among whom were the following well-known Spiritualists: Stephen Pearl Andrews, David Hoyle, Miss Hattie Allen, Emma J. Huff, Mr. and Mrs. Leavenworth; Mrs. Dr. VanCort, of New York; Mr. and Mrs. Wm. Healey, of Bridgeport, Conn.; Mrs. N. H. Fogg, of Connecticut; Luther O. Weeks, of Vermont; J. D. Alvord, of Massachusetts; James Griswold, of Amsterdam, N. Y.; ourself and others. So far as they are concerned, therefore, we had no part in concocting them. I shall next week publish another series that were received, under similar circumstances, at a subsequent public seance at Lake Pleasant camp-ground. I trust these will suffice to put a final end to the efforts of those who have sought, by their groundless misrepresentations, to rob returning ancient spirits of the credit of their momentous disclosures through their chosen medium, Alfred James, and at the same time relieve the medium and myself from the unjust suspicions of persons who are themselves dishonest.—Ed.]

The delay of the issue of our paper last week was owing to our absence at Lake Pleasant Camp Meeting, which caused us to be two days behind hand. We shall endeavor to make partial amends by getting it out earlier than usual this week.

The Essence of Bundyism.

Editor Mind and Matter:

Bundyism is compounded of three ingredients, in equal parts,—affectation of respectability, self-conceit, and hypocrisy, summed up in one word,—Pretension. Dickens had Bundyism in his mind's eye, when he created Mr. Pecksniff. The best specimen of Bundyism in actual life, after "Col." Bundy himself, is "Wm. Emmette Coleman, Presidio, of San Francisco, Cal." This creature, with an intense itching for notoriety, but without brains or character enough to succeed in any orthodox, conservative or aristocratic circle, comes into Spiritualism as a new movement, and evidently has the ambition of many a half-baked new-comer, "to show the natives how to do it." With not a particle of mediumistic capacity, with no insight or spiritual intuition, with no knowledge except what may result from "cranning" for the occasion and ransacking public libraries in order to appear very learned, this scribbling pretender sets up as a censor of mediums and a critic of Spiritualism and its grand philosophy; and the *Religioso-Philosophical Journal* says he is "nothing if not critical." Now, what is the matter with this lean-souled and "lean-cheeked maniac of the tongue and pen?" Why, he is afflicted with Bundyism. That is, he wishes to appear very respectable, he wishes to appear very learned, he wishes to appear very critical, so that the orthodox and conservative people, on whom Bundyism constantly has its eye, may say, "O, Spiritualism is full of frauds and disreputable people; but still there are Coleman, and Bundy, and Tuttle, they redeem it a little, they will not affiliate with Mansfield, and Bliss, and Eddy, &c., &c." And that, of course, makes Coleman & Co. very proud and so full of pretension and inflation they that hunt up another poor medium to make a victim of.

Having found one, they give play to the boorish brutality, the unclean egotism, the cheap, vaporing sentimentalism, the crafty, cuttle fish, cowardly cant, which characterizes the whole tribe. Take up any issue of the *R. P. J.*, and every page is redolent of the pretension, the affectation, the Pecksniffism of Bundyism. From the great boor, Bundy himself, down to the Sir Jabsesh Windbag, and Jefferson Brick of Spiritualism, Wm. Emmette Coleman, the "Presidio" beauty, the same quackery, the same upstart assumption is manifest. I thank God for the sun and moon, and for MIND AND MATTER. I thank God that the "insolent light" has been let in upon the putrid nastiness of Bundyism, that the veil has been stripped from these upstarts, charlatans and hypocrites, and that they now stand with nothing to cover their nude, unvarnished vulgarity.

The invisibles can get along without Bundy or Coleman; they will have mediums, and while justice reigns, and truth will have a hearing, these vain, high-stepping, dyspeptic, uneasy vagabonds will not be allowed to put out the lights of Spiritualism, and Bundyism and Pecksniffism and pretension and literary quackery will be buried together.

E. A. WALDO.

Lowell, Mass., August 13th, 1881.

KIND WORDS.

Hiram Gardner, Brashear, Mo., writes: "May God and the angels hold up your hands in your noble stand for the right."

J. D. Pierson, San Francisco, Cal., writes: "It is the best Spiritual paper to be found on the Pacific coast, because the most honest and truthful, and the most persistent in upholding the much-abused mediums."

J. W. Engle, Tonganoxie, Kansas, writes: "Enclosed please find two dollars for the paper, MIND AND MATTER. I value it highly. I think you are handling the thing about right, by the truth, if you even have to do it a little roughly."

Submit C. Loomis, Brooklyn, N. Y., writes: "I have not received the last two numbers of your highly prized MIND AND MATTER; I regret the absence of so much interesting news from the ancient spirits. I wish and will you to succeed."

Julia, Dwellay, South Hanover, Mass., writes: "It has been a great relief to my mind to read your paper. I do love the truth, and love to see those who uphold the truth and live by the truth. Ill-health prevents my going into society. If it were not for my paper, I should be very lonely."

E. H. Evans, Byron, Ills., writes: "I was at Rockford, yesterday, and bought an article, and it was wrapped up in a newspaper. On picking it up this morning I discovered that it was a paper that I had not heard of, and I became interested in its contents and I wish you to send me sample copy."

F. S. Davis, Princeton, Ill., writes: "I am 'put to great anxiety when your paper don't come. I had forgotten the time to renew. You will find enclosed the price for one year. Please put me down for one of your books. Hang on to the helm of MIND AND MATTER; don't yield for fear of the devil or his gold. Oh! the glorious work, as I believe you and the good angels are accomplishing."

B. F. Ward, Lower Lake, Cal., writes: "I feel that the doctrine that you advocate comes the nearest to reaching the throne of God that ever was preached on the face of this earth. Friend Roberts, I don't think you will turn to a pillar of salt, as Lot's wife did, for you don't stop to look back, but keep pushing ahead, thank the spirit world, in your good work, and may you ever continue so doing. I feel when I receive MIND AND MATTER like a hungry chicken picking up corn: I can't stop until I get it all."

John C. Davenport, San Jose, Cal., writes: "I greet you once more in the cause of truth, in which you are engaged so nobly, and so thoroughly exemplify and spread out in MIND AND MATTER, for all that will take and read it. May the good and true spirits ever surround you and guide you into all truth. I never expected to live to see the truth verified in this world, as it is in MIND AND MATTER. I am now travelling on in my 81st year; when I first subscribed for the paper, I thought it very doubtful that I should live the year out to read it; but as I am still here, I venture to try it one year longer. Accept my best wishes for your success."

J. J. Huber, Mechanicsville, Iowa, writes: "Enclosed I send two dollars to apply on my subscription to MIND AND MATTER. From an acquaintance with the sacred canon of the Old and New Testament, the lexicons and the views of the classic Fathers; and from my experience in the study of the natural laws of the universe, and as a minister of the Evangelical Theology of the present age, for a period of thirty-two years; and from my experience with the life of those mental forces, that fill all there is of existence, I consider MIND AND MATTER, as it comes every week scattering the rays of light and love, it is enabled to gather from the universe (the only reliable Bible God ever made) the best paper published in the world in the interests of humanity. The communications from ancient spirits through Alfred James, I personally know to be of more interest to humanity than all the theological writings of the last 1800 years; and Bro. James I consider one of the most wonderful mediums on earth to-day for the spirit world to use in making us acquainted with the past history of the world. The angel world are accomplishing a great work through our friend Dr. A. B. Dobson. They use him to overturn the tables of the money changers and to show them more light and truth in a very few minutes than all the ministers of the priesthood have been able to divine for the last 1800 years. * * * I would give up everything before your paper; and I say bless a man of principle."

Letter from James A. Bliss.

DEAR FRIEND:—We are "holding forth" in Providence, R. I., every evening, and making converts that never saw a materialized form, before attending our seances. Shall remain here surely until the first of next week.

Your editorial upon your visit to Lake Pleasant was grand. I never read so fine an article in my life. Such impartiality towards all speakers, mediums, and workers in the cause was never shown before. Who can doubt that you are, and always have been right in the stand you have taken in the defense of the phenomena. Send me some samples of MIND AND MATTER for distribution in my circles. Yours, truly,

JAMES A. BLISS.

On a recent Sunday, when the pastor of one of the leading churches of St. Louis was absent from his pulpit, several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr. — was not going to preach. An elder standing near very promptly replied: "Madame, the worship of Dr. — will be resumed next Sunday."

A colored postmaster in South Carolina recently sent a long petition to the Department, praying to be relieved from Sunday work. He recited that his objections did not arise from laziness or aversion to the work itself, but that his religious scruples forbade any kind of work on the sabbath. He was informed by the Department that his only remedy lay in a resignation of his office, and since then nothing more has been heard from him.

Disciples of the Salvation Army are treated with the grossest brutality in London streets, and few efforts appear to be made by the police for their protection. To stone, kick, and otherwise assault them, is a common thing, while their places of worship are invaded and taken possession of, and packs of ruffians, organized by virtuously indignant gin dealers, hunt them out in their noisy goings through the worst precincts of the East End. Recently a young scoundrel took a rope, and from one side of a street, lassoed a member of the army while he was standing in a porch on the other. He then dragged him into the street and kicked him. Two months of hard labor was in this case meted out to this ruffian, but in many instances outrages less gross in brutality, but still a disgrace to civilized life, are passed by unnoticed.

No Complaint from the Horses.—On the line of moreh from Varna to Balthic I had to stop at a small Bulgarian village, where one of our divisions was to halt for the night. I found a French dragoon regiment which had been on detachment there for several weeks. Accosting the Colonel, I inquired what facilities there were for obtaining forage near the village, and he gave me ample information on the subject with great cordiality. He was a fine old soldier, of the rough-and-ready type, who had seen hot work, as he called it, in Algeria. A decidedly alcoholic tint about his nose betrayed the fact that he was a fire-drinker as well as a fire eater. I went on to ask him about the water. "The water?" he repeated, with a tone of unfeigned astonishment. "Well, yes, Colonel," replied I. "Is the water good? is it drinkable?" "Faith," said he, with a tone of contempt, "I know nothing about it. My horses don't complain." The gallant *sabreur* had never tasted the water himself, as it would appear.

Cromwell B.—was a Quaker captain, bringing oil and candies from Nantucket to Philadelphia. The mate, however, was not a Friend. The vessel was lying on Sunday morning at Chestnut street wharf when a large ship came up. The mate of the incoming ship seemed determined to usurp the place of Cromwell B.—'s vessel. His quiet remonstrance having no effect, he went to the cabin gangway and called for his first officer, who was below shaving for Sunday. "Mate, I think thee'll have to come up here and use some of thy language." The mate soon appeared, half shaved, and poured forth a volley of oaths. The officer of the incoming ship said, "I guess we'll have to move; they've got some one else on board besides that — old Quaker."

Don't Fail to Improve This Opportunity.

To any person who will subscribe for MIND AND MATTER for one year, I will send to order of notice from the editor of the same, either a clairvoyant examination for disease, about its curableness, etc.; or a prescription of vegetable remedies; or a vital healing treatment by prepared paper or other vehicle; or a communication from a named spirit person or friend; or a brief delineation of character; or information and advice about a stated matter of business, or relating to social or matrimonial affairs as desired. All disorders and infirmities come within the sphere of this treatment for help and cure; considering and including as diseases, the love for or habit of using tobacco, opium and intoxicants; or obsession, causing fits, insanity and other irregularities. Can, upon examination, readily determine whether obsessed, and if so, by bodied or disembodied spirits. No person can have a thorough application of this vital healing treatment without being either essentially physically and spiritually benefitted, progressively restored to health, or immediately and permanently cured. Will forward to the order of present subscribers and other persons, either as above, for one dollar and ten cents received; same as to new subscribers. In all cases send a lock of the applicant's hair or recent hand writing, with statement of real name, age, sex, description of disorder, or the subject and object sought, and ten cents or more, to pay postage and writing expences. Address,

DR. G. AMOS PEIRCE,
P. O. Box 129, Lewiston, Maine.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.00 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,
MRS. DR. SAYLES,
305 Jefferson Ave., Grand Rapids, Mich.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.,
265 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

J. MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

MAQUOKETA, IOWA.
DR. A. B. DOBSON.

Offer of Mrs. T. P. Allen.

Any person sending me \$2.00 and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER.

MRS. T. P. ALLEN,
Box 77, Gowanda, N. Y.

An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometric reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint.
Issued Weekly at Newton, Iowa.

D. M. & NETTIE P. FOX, Editors and Publishers

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism in its higher phases will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all things, it aims to be Liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages. In No. 1, Vol. IV., of date September 1, a new Inspirational Story was commenced, entitled, "Mysteries of the Border Land; or The Unconscious Side of Conscious Life," by Mrs. Nettie P. Fox.

TERMS OF SUBSCRIPTION.

Per Year, \$1.00
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THE SPIRITUAL OFFERING and *Mind and Matter*, an eight page weekly paper published in Philadelphia, earnestly devoted to the advocacy of Spiritualism, will be sent postage of both papers paid for \$2.50, six months \$1.25. The papers may be ordered from either office.

Upon the above terms the OFFERING will be sent for the time paid for, to all who subscribe during the first six months. If our circulation shall have reached 5,000 it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By earnest effort, and the aid of friends, we confidently expect to get at least the 5,000. Address, D. M. & NETTIE P. FOX, Newton, Iowa.

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A Monthly Journal devoted to the interests of Modern Spiritualism. Terms, \$1 per year; 10 copies, \$9. Published by the "Light for All" Publishing Company, A. B. Winchester, Manager, 414 Clay St. Address all communications to P. O. Box 1,907, San Francisco, Cal. Being the only Spiritual paper on the Pacific coast and circulating in Idaho; Montana, New Mexico, Arizona, Colorado, California, Oregon, Washington, Nevada and British Columbia, it is an admirable advertising medium, reaching the most intelligent portion of the population of this section of the United States.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.
Spirit L. JUDD PARDEE, Editor-in-Chief.
D. K. MINER, Business Manager.
D. C. DENSMORE, Publisher.

Price yearly, \$1.50 in advance.
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THE QUARTERLY

ADVANCE AND REVIEW.

Devoted to the interests of Modern Spiritualism. A large eight page journal, issued on the 1st day of June, September, December and March. Subscription price, 25 cts. per year; five copies, \$1; sample copies free. Select advertisements inserted at 25 cts. per line. Circulation, 25,000.
An Advance and Review will circulate in every village, town and city in the United States no better medium can be found. One trial is sufficient to prove the truth of this assertion.
JAMES A. BLISS, Editor and Publisher,
713 Sanson St., Philadelphia, Pa.

TRUTH, THE RISING SUN.

A New Spiritual Journal, edited and published by LUOY L. BROWN, No. 224 1/2 First St., Portland, Oregon.
Subscription one year, \$1.00; Six Months, 50 cents; Three Months, 25 cents; Single Copy, 10 cents.
USUAL DISCOUNTS TO AGENTS.

"An article one column and a half in length, small type, appeared in Mud and Mutter of Philadelphia, which was presumably intended as a reply to our short notice of this nondescript weekly. As we have conscientious scruples against buying a copy of the sheet, we are obliged to depend upon our memory of the article after reading it, through the kindness of a friend who loaned us a copy. We would give credit for it to favor to Deacon Weatherbee, but as he seems ashamed of having the abnormal stuff in his possession, and explained how he came to be so unfortunate, we will forbear. Our memory is seriously taxed however. It was one of the demoniacal efforts for which Roberts is famous where he permits his favorite control 'darkness' to indite his editorials. It was wholly vituperative. Whatever he may say of us personally is a little moment, and serves to amuse us greatly, that is, if we have time to read it. In days gone by we occasionally wrote a paragraph of a few lines, and it invariably threw him into a dance that evolved a column article at least. He had listened to our advice several years ago, and would not be in his present pitiable condition. Roberts once owned a little farm in New Jersey where he managed to get a comfortable and enjoyable. In an evil day he was thrown into the company of individuals who kept a factory for producing character artists who called their effort 'materialization.' Roberts wrote laudatory articles and roped the people into the show. When an exposure came on, and the case was tried in court, the government attorney could not elicit the information from Roberts, whether he was or was not financially interested in the so-called medium. It was a most disgraceful case, and evidence against the whole crew was disgusting. Soon after this he started his paper, familiarly known as Mud and Mutter, for the reason that it throws Mud at anyone who does not respond to his Mutter. His line of business is to take advantage from any fraud who may announce himself or herself to be a medium for the transcendental or any other phase of mediumship. Spiritualistic press refuse charlatans, so far as they can determine them to be such, although the methods of one are more severe than another."

but Roberts takes everything. The result is, these quacks pool into the ring to help their organ out. They will announce a sitting free for any one who subscribes for the paper; but the public are not told how much they pay for the advertisement, or what the proportion of the 'divy' is between the proprietor, the quack and the dupe. It is a natural consequence that such a paper should regard itself as doing a 'mission,' inasmuch as the admission is always in advance, and also that it is a messenger of the spirit world. To have the abuse of such a sheet, is decidedly more creditable than its friendly notes. When it speaks of a noble woman, the reader may be sure that either the woman or the editor has a 'mouse in the meal'; on the contrary, when it denounces in abusive Billingsgate, an individual or an association, it is strong proof they are advancing Spiritualism, protecting and fostering true mediumship, and making whatever sacrifice is within their power to shed light sufficiently strong to completely shade the dark slums of sensuality similar to those in which the editor of Mud and Mutter and his admirers grovel in their slime of unprogressed influences. Letters which he has written and are now preserved, are evidences which have not been used against him, and he may thank the charity of those who permit him this freedom of action. As we have said before, he has no influence except among the same order as that to which he has descended. We therefore welcome his attacks as among the strongest endorsements we have yet had of the efficiency of our course of treatment of him."

We might be excused if we entirely overlooked this vile and wholly untruthful attack upon us, by the Bundyite managers at Onset Bay, so far as any personal consequences are concerned, but the interests of truth demand that we shall fasten upon them the full responsibility of the mendacity of their organ, and this we proceed to do. There is no such paper in Philadelphia as "Mud and Mutter," "nondescript" or otherwise. Falsehood No. 1. Roberts never owned a little farm in New Jersey. Falsehood No. 2. In no day, "evil" or otherwise, was he thrown in company with disreputable people "who kept a factory for producing character artists who called their efforts 'materialization.'" Falsehood No. 3. Roberts never "roped" any person into any "show." Falsehood No. 4. No exposure ever came on, in which the question of our pecuniary involvement was raised, in court or anywhere else. Falsehood No. 5, and as black a lie as ever was conceived or penned. Nothing disgraceful was ever fastened upon us, or upon any person associated with us in any way. Falsehood No. 6. We never started a paper known "familiarly," or any other way, as Mud and Mutter. Falsehood No. 7. We never threw mud at any one for not giving us an "approving nod." Falsehood No. 8. It is not our business to take advertisements from frauds, mediums or others. Falsehood No. 9. Roberts does not take everything or anything of that kind. Falsehood No. 10. No quacks "pool into the ring to help us out." Falsehood No. 11. The allegation that the mediums who voluntarily tender their services to contribute towards extending our circulation are quacks, is baselessly false, unless all mediums through whom the spirit-world communicate and manifest are quacks, and this no true and honest Spiritualist would allege. Falsehood No. 12. The insinuation that there is any deception or misrepresentation on the part of those mediums or ourselves, is unworthy of any other than a heartlessly dishonest person. Falsehood No. 13.

We sincerely trust that never again will Spiritualism be begrimed and disgraced by professions of friendship on the part of those who have used it to speculate upon it, as the leading managers of the Onset Bay Association have done in the past. Selfishness and mercenary greed can have no proper place in Spiritualism, which has been given to the world without price and without stint, by beneficent spirits. We do not think it is too late to purge the Onset Bay management of all the moral obliquity now connected with it, and trust that another election will suffice to bring that much-to-be-desired result about. Let them see that that *Dot* is blotted out, or the unfortunate journalistic swindler, E. Gerry Brown, deprived of that avenue of ventilating his reeking moral corruption to the mortification of all sincere Spiritualists. We would like to speak well of any movement that is capable of being made useful in the work of advancing Spiritualism, but the Onset Bay Grove Association, under its present management, can never become so. It is too bad that the true Spiritualists who imagined that they were helping Spiritualism by investing their means so freely as they have done at that naturally beautiful spot, should have had their good intentions so largely defeated by the unworthiness of those to whom they looked for some honest effort to promote Spiritualism. We have no doubt that there are some well-meaning persons in the Board of Managers, but they allow themselves to be overruled by others who should be made to take a back seat. We intend to visit Onset Bay next year, and hope then to find in control, at that place, those from whom we will have the right to look for some manifestation of propriety and good sense.

SPIRITUAL CENSUS STATISTICS.—Having been called upon by officials of the Census Bureau for all statistics within our reach, in regard to the Spiritualist societies and organization, we would call the attention of all our readers to the importance of furnishing whatever information they may have in that direction; name and membership of societies within their knowledge, with names and addresses of officers of each. Any such information sent at once to this office will be duly forwarded to the proper census authorities.

"THE SPIRITUAL OFFERING."

We are in receipt of the first number of "The Spiritual Offering," bearing date the 3d of September, which we welcome to the field of spiritual journalism with feelings of the heartiest cordiality. The Offering in its new form promises to become a power in the spiritual movement, and hence the profound gratification we feel in welcoming it to the battle-field where truth is contending against its enemies, priestcraft, theological error, and time-honored superstitious formalism. As a monthly publication *The Offering* won golden opinions from its readers, and grew in popularity as it grew in circulation; and we will yield our claims as a prophet, if, as a weekly publication, it does not become the representative spiritual paper of the Great West. At its head are two as earnest, thorough-going, eloquent, and able Spiritualists as can anywhere be found, and who will ever be seen in the foremost front of the great movement of human progress inaugurated by beneficent spirits thirty-three years ago, to emancipate the human mind from the thralldom of selfishness, ignorance and superstition—the representative trinity or theological triumvirate, governing at present the theological, ethical and social polity of the world. No "carpet knights" are they, but grim-visaged warriors who have staked their all on the sacredness and rightfulness of the cause they espouse and the certainty of its growth and ultimate triumph.

Among the contents of the first number, the whole of which are valuable, are the following articles: "The Resurrection, rationally and spiritually considered, or how we will know our friends hereafter," a "Lecture delivered by W. J. Colville under the influence of his spirit guides, at Republican Hall, New York City," a "Letter from the veteran Spiritualist and writer, Thomas R. Hazard, on the suggestion of S. B. Nichols, of Brooklyn, N. Y., to raise ten thousand dollars to defray the expenses of the editor-at-large bureau for the coming year. Mr. Hazard protests most emphatically against the assumptions of Mr. Nichols, as to the utility and influence of that bizarre institution, as we think, most justly and properly. Mr. Hazard says:

"There is no question that Mr. Brittan has a perfect right to enjoy his private opinions (though they conflict with all the facts of the universe) on one and every subject; but as his friend, Mr. Nichols, observes in another connection, 'there is no need of argument' to show the terrible injustice (amounting to the 'poetic') that would be perpetrated by Spiritualists, should they bestow on the 'editor-at-large' ten thousand dollars for a service claimed to have been done by him to their cause, which, in fact, has been accomplished solely by angelic hosts manifesting their beneficent powers through humble instruments, that he, their defamer, has, with some of his friends, done everything in their power to crush out of existence. Thus history would repeat itself. The murderers of Jesus, the great materializing medium of old, divided his garments among them. The would-be murderers of the 'materializing mediums' of our day would bestow on one of their number a hundred times the value of all the garments their poor murdered victims ever possessed."

As a matter of course, not being a Christian Spiritualist, we cannot subscribe to Mr. Hazard's trenchant Spiritualistic Christian simile. We do not think, with all his idiosyncracies that Dr. Brittan would murder any one, not even his imaginary rivals for spiritual distinction, the 'materializing mediums.' But then, Mr. Hazard did not mean that; he only intended to be understood as using a Christian metaphor, which in all conscience is bloody enough to suit the predilections of Captain Kid or the Pirate Briggs.

The editorial greeting of the editors, outlines very clearly the policy that will be observed in their management of *The Offering*. We in the main concur in the sentiments expressed in their greeting, but think they will find there will have to be a good deal of iconoclastic work, or root grubbing, done before the field will be large enough to admit of the sowing of the full crop of truth that beneficent spirits have come to earth to plant, the harvesting of which will bless the whole human race.

If our friends of the *Offering* prefer to collect and burn the rootlings that still impede the narrow of criticism, all right, they can do a good and useful work in that way. We will continue to do the heavy grubbing, and will find the bottom of the sturdiest tap root of error, and sledge away the massive boulders that now cumber the surface of Truth's domain. Some how, as our muscled grow harder, and stand out like cords of steel, we begin to think old Hercules, from spirit life, has chosen and fitted us, for the performance of the twelve fabulous labors which have been attributed to him. We are already engaged in clearing out an institution even more formidable than the cleansing of the stable of Augeas, King of Elis, which housed three thousand head of cattle, and had not been cleaned in thirty years. Whether we shall accomplish our task in so short a time, comparatively, as one day, as did Hercules his, we know not, nor care not. This we know, that we have turned the resistless and cleansing stream of truth through it, and it will be cleansed.

The editorial reply of *The Offering*, to the invidious and uncharitable attempt of the great light of Methodist Christianity, Dr. J. P. Newman, to disparage Modern Spiritualism, is searching and scathing in the extreme, and shows that there are blows to be given in defence and on behalf of truth, that will teach its Christian enemies a lesson of prudence, if not liberality and toleration.

The first chapter of the serial story, from the spirit inspired pen of Mrs. Nettie Pease Fox, entitled "Mysteries of the Border Land; or, The Unconscious Side of Conscious Life," is very interesting, and cannot but hold the attention of the reader to the end of the last chapter.

The editorial on "Sectarianism in Spiritualism" leaves no doubt as to the position *The Offering* will take on that question. It says:

"Within the past few years, noticeably since 1875, a movement has been inaugurated well calculated, whether intended or not, to build up a great wall, separating Spiritualists into two classes. This movement comes from the earth, not from the skies. We care not to inquire as to the motives of men; they may be sincere, but sincerity is not the question; is it right, is it for the good of humanity, is it calculated to advance the cause inaugurated by the spirits thirty-three years ago? Every true Spiritualist will ask these questions before deciding to give favor to any movement prepared by man. The attempt to add the prefix 'Christian' to Spiritualism is already producing the effect so much dreaded, of introducing sectarianism, the curse of the world, among a people who we had hoped had grown too large to accept of it. Many having just escaped from spiritual bondage are wide awake enough to prevent the weaving around them again of a cord, however finely silvered, that may grow and become a chain of servitude. * * *

"With our present light, we are as strongly opposed to this movement as it is possible to be. We have no objection to the good brother's (A Spiritualist Correspondent) acclamation of praise to 'Jesus of Nazareth,' when mentioning his name, or his alluding to him as the 'Great Teacher,' let him do so to his heart's content; but when the attempt is made to introduce his worship, under devotion ('blessed be his name forever') into Spiritualism, the subject calls for our most emphatic protest, and to it *The Offering* will stand an uncompromising opponent."

On the question of the union of religion and politics, church and state, the most reactionary and accursed policy that was ever advocated in a country consecrated to human freedom, *The Offering* sends forth no uncertain sounds. Spiritualism and mental freedom are the synonyms of each other.

That spiritual metal has the right ring. It is pure gold and nothing else. Time and space will not allow us to say more at this time, than that we extend to our Western contemporary, the right hand of fellowship and good will.

Spiritualists, rally around *The Spiritual Offering*, and give it your most generous support. It is worthy of your confidence, and will repay many fold, all that you may do in its behalf.

EDITORIAL BRIEFS.

The Connecticut Spiritualist Camp-meeting commenced Aug. 17 and will close Sept. 14.

A. ROTHMEIER informs us that he will be in Brooklyn after September 8th, when he will be ready to make engagements for the fall and winter. He will go from Lake Pleasant to Lake George, and so on home.

A MATERIALIZING MEDIUM WANTED.—Edwin Bishop, of Leslie, Ingham county, Mich., writes: "We want a good materializing medium, many stand ready to receive the truth if they can have the testimony. If any such medium should come this way we hope they will give us a call."

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6.30 P.M., in their hall, No. 14 Opera House Block, Hanover street, lectures commencing September 11th. ASA EMERY, President; JON. FRESCHL, Vice President; G. F. RUMRILL, Secretary.

A. F. ACKERLY, the youngest materializing medium in the world, is now located at No. 1128 Vine street, Philadelphia, until October 1st, where he will hold seances every evening; on Tuesdays, Thursdays and Sundays for full form materializations, and on the remaining evenings for physical manifestations. Private seances on reasonable terms; also developing circles.

THE Northern Wisconsin Spiritual Conference will hold a three day's meeting in Spiritual Hall, Omro, September 9, 10 and 11. The speakers are James Ray Applebee, of Chicago; T. O. Willey, of Madison, and others. We extend an invitation to all to participate, regardless of belief, assuring them of courteous treatment. As we maintain a free platform, all are invited to speak their honest convictions. All will be entertained free as far as possible. Wm. M. Lockwood, president, and Dr. J. C. Phillips, secretary.

Mrs. PATTERSON, the very remarkable independent slate-writing medium, from Pittsburg, Pa., after a successful and convincing exhibition of her gift at the late camp at Neshannony Grove, is now located at No. 421 Hartman street, Camden, N. J., where she will give private sittings for slate writing tests, or will make engagements to attend small parties at other places. In her peculiar phase of slate-writing, a small piece of pencil is placed between two slates, which are locked together, or screwed and sealed, if the party asking the question so chooses; and when the question is answered, or the message given, the pencil appears outside of the slate. Sometimes a flower or other article will be found between the slates when opened.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

THE SPIRITUAL OFFERING.—We invite the special attention of our readers to the announcement, in another column, of the resumption of the publication of the *Spiritual Offering* as an eight-page weekly journal. It will be published regularly at Newton, Iowa. The first number will be issued on August 15th, when a large edition will be sent out for inspection. We cannot now do more than express our sincere gratification to know that the *Offering* is to be continued, and especially that it is to be a weekly instead of a monthly publication. Since the suspension of the *Offering*, we have been favored by a personal acquaintance with Mr. and Mrs. D. M. Fox, and feel confident that they are just the persons to conduct a live, entertaining and instructive weekly Spiritual journal. They are both earnest and talented Spiritualists, and Mrs. Nettie Pease Fox being a medium of the most acutely sensitive nature, the spirit world, through her, will have much that is important to impart. We welcome the announcement of the resumption of the publication of the *Spiritual Offering*, and urge our friends to give the undertaking all possible encouragement. By an arrangement made with the editor and publisher of the *Spiritual Offering*, for \$2.50, both papers will be sent to any subscriber for one year. They can be ordered at either office.

Frank T. Ripley.

J. A. Shephard writes us from Gurnee, Ill., that "the celebrated test medium and speaker, Frank T. Ripley, spoke, and gave some of those excellent tests at Whittier Hall on Sunday last. The tests were especially interesting, as there were more than a usual number of skeptics present. One in particular I will mention: A prominent Spiritualist invited a skeptic friend to come and hear Mr. Ripley, but the skeptic replied that 'this public test business was a d—d humbug; all made up before hand, &c., &c.'" Through curiosity, however, he came, and the sequel will show how he came, he saw, and was conquered. It happened that he came in very late; Mr. Ripley was giving a test to a lady near the platform. As the skeptic stepped into the door, he said, 'Stop a moment, I wish to speak to that gentleman just coming in a spirit, &c.' (going on and giving a full description). 'What do you know about it?' The skeptic was much embarrassed and made no reply. Mr. R. then said, 'Sir, are you willing to have me go on and tell what I do see?' The skeptic answered 'Yes, sir.' Mr. R. then proceeded to describe another spirit, giving a full description, with age and name; ending by saying, 'Now, sir, am I correct, do you know these spirits?' The skeptic replied that he did. Mr. R. then said, 'There is a man in the audience who says these tests are all a humbug, and fixed up beforehand; will you please tell the audience whether we ever met before?' He replied, 'We have never met before.' After the meeting he came to Mr. R. and acknowledged that he had used the identical words, 'all humbug, fixed up beforehand, &c.' Altogether it was one of the best public tests I ever listened to. Mr. Ripley will probably stay with us for several weeks, as there seems to be quite a demand for his mediumistic powers."

Acknowledgment.

VINELAND, N. J., Aug. 13, 1881.

Editor of Mind and Matter:

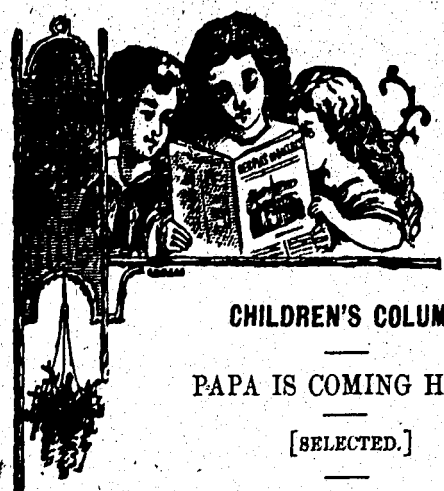
Please acknowledge through your paper the receipt by us of the following donations, in response to our appeal, and tender to the generous friends who have so kindly remembered us in our present distress with substantial tokens of their regard, our sincere gratitude and heartfelt thanks for their kindness. Although we have become reconciled to the impending calamity of losing our home, yet we feel deeply grateful to those who have so generously responded to our call.

Thos. R. Hazard,	\$20 00
Luther Colby,	10 00
Received through <i>Banner</i> ,	5 00
Mrs. M. A. Manly,	1 00
Charles Pix,	1 00
Phebe Cross,	1 00
Mrs. Ann Smith,	1 00
Thos. Atkinson,	1 00
D. S. Kimball, M. D.,	1 00
Total,	\$41 00

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$150 08
F. S. Davis, Princeton, Iowa,	1 00
E. Sexton, Nederland, Colorado,	2 00
Ira Allis, Wellington, Ohio,	1 00



CHILDREN'S COLUMN.

PAPA IS COMING HOME.

[SELECTED.]

Five little noses against the pane,
Five pairs of eyes peering down the lane,
Trying to see thro' the mist and rain
If papa is coming home.

The clock on the mantle has just struck four,
Which tells they've to wait one half hour more
Before the train, with its rattle and roar,
Will bring their papa home.

Five little faces clean and sweet,
Dimpled fingers and dancing feet,
Well-brushed jackets and aprons neat,
For papa is coming home;

Over the track, with its light so bright,
The long train glides in its rapid flight,
And five little children are happy to-night,
For papa is coming home.

The whistle sounds, the gate's a-swing,
Footsteps clatter and voices ring,
Red lips kiss and white arms cling,
For papa has come home.

—The Guiding Star.

The Giant and the Missing Children.

A FAIRY STORY.

Did our young readers ever hear the German story of "The Giant and the Missing Children?" It tells what happened a long time ago in a village among the mountains. One summer there the children began to disappear one by one. It was certain that they were not kidnapped, and it was just as sure that they did not run away. The first that vanished was little Hans Stobbel.

"Has anybody seen my Hans?" cried his grandma, standing outside of the door of her cottage. "I had just told him I wanted him to go to the miller's, and he has disappeared, somehow all at once, without knowing what the errand is. Hans! where are you?" she shouted. "Why, he was here not half a minute ago!"

But none of the neighbors could tell anything of Hans. What is more, Hans did not reappear. The night passed, and he did not come; the next morning, nothing was to be seen of him. All the villagers were much excited; for, though Hans had not been a good boy, everybody was sorry at this having happened to him. While a group of them round about the grandmother were pitying her, a cry arose in one of the other cottages. Those who hurried from there found Frau Hickel standing near the hearth, with her hands raised, gazing vacantly before her.

"My Gretchen is gone!" she said in a frightened voice. "I just bid her clean the hearth, and when I looked again she was not there. Where is she gone?" she asked, turning from one to another of them. In fact, they thought Frau Hickel had gone mad. But it was quite true that Gretchen could not be found, though they looked everywhere for her, both indoors and out.

That day three other children vanished. On the next day five went. All the village was in alarm; that is, the elders were, for they tried to keep it from the children themselves. There was no certainty about any boy or girl in that place. The grown-up people had but to turn their backs, and he or she was gone in an instant.

At last a strange clew was got to the mystery. Little Augusta Hirsch vanished when her aunt, as well as her mother, was in the kitchen.

The aunt said: "I saw her go! At her mother's bidding she had just taken the broom to sweep behind the stove, when all at once she disappeared, just as she was speaking the words, 'I wish—' But she hadn't time to finish. I heard nothing more. She was gone like a flash!"

"That is very strange!" exclaimed grandma Stobbel, who was one of the listeners. "Now you speak of it, the last words I heard my Hans say before my back were, 'I wish—'"

"Those very words my Gretchen said!" cried Frau Hickel.

Indeed, nearly everybody who had lost a child came forward, and each and all were able to confirm this. Two things could be made out—first, that the children only went when their elders had set them to do some task; second, that in the act of vanishing they all uttered the words, "I wish—" But in about a week's time the thing was carried yet a step farther.

"My Gustave is gone!" cried Wilhelm Neumark, appearing excitedly at the gate of his garden. "My ears are quick," he added, as the neighbors gathered around; "and I clearly heard all the words he said. I had bid him dig faster, and he answered, 'I wish there was no digging!'"

"Why, our Hans did not want to go to the miller's," grandma Stobbel hastened to say.

"Nor," cried Frau Hickel, did my Gretchen like to dust up the hearth."

"It is so!" solemnly said Wilhelm Neumark. "They are taken away for being discontented at there being any work to do in life. They want it all play."

All the hearers grew more afraid on hearing this, and looked one at another. Scarcely a minute passed before a woman in the group said, "What great shape is that I see upon the mountain yonder?"

Every head turned towards the Eahle Cliff, as it was called. It was a lofty rock some distance from the village, but looking right down the valley towards it. The distance was too great for things on the rock to be clearly made out, but the woman declared she could see the figure of a giant sitting there. She said he was clothed in a mantle, half blown back by the wind, and that he wore a hood on his head. No sooner did she say this than several others saw it all. Then two or three voices cried out together.

"See, he is lifting his right arm and beckoning."

At that instant a cry sounded from one of the houses. They knew it meant that a child had vanished. While they were looking in amazement, the giant again raised his arm beckoningly, as he did so, there came a fresh cry—another child had been taken. The whole thing was now plain—the children disappeared whenever the giant on hearing their complaining wishes, signal'd for them.

The next morning his huge shape could be seen more distinctly sitting on the rock, and whenever he beckoned, a child went. The white-haired Lutheran minister, just as the sun was setting, came in front of the crowd and said,

"Let us each to-night by our bed-side pray that the children may be forgiven and restored to us."

This prayer was answered. Early the next morning, some who were watching raised a cry, saying that the children were coming back. In a long procession, the little people were seen winding down the valley. Their fathers and mothers and all the inhabitants ran to meet them. They were astonished to see how meek the returning children were.

"Oh, let us get back to our work in helping you!" cried out a hubbub of boys' and girls' voices.

No sooner had they neared the houses than the boys ran into the gardens, and, snatching up spades, began to dig; while the girls, darting into the dwellings, instantly were sweeping, dusting, and polishing.

The explanation they all gave was this: "While we were kept inside the mountain we were not allowed to do anything at all, and oh, it was so hard! The good giant said we could not have play without work also."

All looked toward the rock, but the figure of the giant was no longer to be seen. The boys and girls were much better for his visit.—*Children's Friend.*

Lake Pleasant Notes.

LAKE PLEASANT, Aug. 29, 1881.

Editor of Mind and Matter:

This last week has been one of the most satisfactory to mediums, all of them succeeding in doing a fair business. Investigators in the materializing phase, largely in the majority; all of those seances being crowded nightly. Physical manifestations, of which Rothermel and Davenport are the principal mediums, do not seem to attract much attention, which is likewise the case with test circles. Private sittings are more in demand with good mediums, but the time is so limited, being occupied with lectures and conferences, that the mediums cannot crowd all their sittings into the intervening time, therefore are obliged to send many away.

We hope the next season that the meetings will be so conducted as to afford ample time to both lecturers and mediums, thereby giving investigators an opportunity of witnessing the phenomena, as well as listening to the philosophy of Spiritualism.

It has never been my fortune before, (good or bad, which ever you choose to term it), to listen to so many lecturers and would be lecturers, as at this season at the Lake. Exponents of the spiritual philosophy, from their own standpoint, and who have mastered the mysteries of Spiritualism, and who claim to know just how the spirit world runs this material one, are here in abundance; and I think it would be well for all anxious inquirers to forward all their questions to the Lake, before the meeting adjourns, otherwise they will be sadly deficient when they reach the "shining shore" in spiritual knowledge.

Yesterday being a fine day, and Sunday, brought an immense throng of visitors, many of whom were anxious inquirers into Spiritualism, and seemed pleased with their success among mediums.

Fanny D. Smith, of Brandon, Vermont, lectured in the morning; J. F. Baxter in the afternoon, followed by tests of a satisfactory nature to the audience. There was a handsome illumination of the grounds on Saturday evening. I think it was the finest display we have had yet.

Harvey Lyman, the oldest Spiritualist belonging to this association, and wife were serenaded on Friday evening, the occasion being that gentleman's sixty-seventh birthday. Entertainments of various kinds are given in the hall nightly by elocutionists, psychologists, and those possessing musical talents.

As Mr. James and myself intend leaving the camp on Wednesday morning, you will receive no further news from us until our return.

Yours for truth,

MRS. ALFRED JAMES.

Special Notice from "Bliss' Chief's" Band.

Red Cloud, speak for Blackfoot, the great Medicine Man, Chief from happy hunting-grounds. He says he loves white-chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-c. stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 64 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,
PARISH OF POINTE COUPEE. }
I hereby certify that the within list of cures of different sicknesses were done per Red Cloud and Blackfoot magnetized paper.
Witness my official signature this 9th day of April, A. D. 1881. Jos. F. TOUNOIR,
SEAL. N. P.

Plagiarism.

Editor of Mind and Matter:

Your paper of July 16th lies before me, containing a long article by W. E. Coleman, in which that blundering literary lunatic assails me as "Inquirer." Do you think, Mr. Editor, it was no part of your duty to tell both him and your readers, that "Inquirer" is not Mr. Burr? I have looked at all the late papers to see such a correction, but find it not.

Now, sir, I do not propose to make any reply to this malicious assault, but I wish to say that I am about to publish a tract containing three articles, yclept Sermons, namely, first, "Shame! Shame! Pshaw!" 2. "Dogs." 3. "Cock-a-doodle-do." The first two appeared in the *Seymour Times*; but the last and most important was rejected by the editor, after having allowed the literary coxcomb of Presidio more than four times as much space as I had occupied.

My rejected article proves beyond all possible doubt, in the face of W. E. C.'s denial, that in his tract of 1879, entitled "Sabbath Observance," he plagiarized from my pamphlet of 1872, entitled "Sunday not the Sabbath," all that he quoted or summarized from Justin, Irenaeus, Clement, Tertullian, Victorinus, Origen, Eusebius, Jerome, Luther, Melancthon, Milton, Heylin, Baxter, Paley and Neander.

The quotations and summarized statements, which cost me weeks of laborious research, were appropriated, together with other matter, by the literary thief, and palmed off as his own. And yet I should not have noticed the plagiarism, but for his unprovoked disparagement and abuse of me as a writer.

The tract will be ready, I hope, in two or three weeks, and I will send a copy gratis to every one who wants it. Address at once by card.

W. H. BURR,

Washington, D. C.

[Mr. Burr must forgive us for not having remembered that it was the Rev. F. J. Briggs, and not himself, that had aroused the ire of the frantic controversialist of Presidio, San Francisco, Cal. Our forgetfulness led Mr. Coleman into an awkward fix, from which he has not yet extricated himself.—Ed.]

A Request to the "Religio-Philosophical Journal."

Editor of Mind and Matter:

"No argument like matter of fact."

It is one of that kind of arguments we ask of the *Journal*.

It claims to be a paper published in the interest of Spiritualism—which many disbelieve. It claims that it attacks and attempts to expose only fraudulent mediums and their frauds, which is generally disbelieved. It claims that it has been engaged in the work of purging Spiritualism of its fraudulent mediums and defending and recommending the genuine ones, while it has been vigorously engaged in the work of assailing mediums ever since S. S. Jones was assassinated. It claims to have been *par excellence* to the Spiritualists, the "alarm bell" against fraud-practising mediums, and no others; and it has kept its "ding-dong" incessantly going.

The above being its professed occupation and its mania, we make this request of that organ.

Will the *Religio-Philosophical Journal* give us a list of the names of all the generally known American mediums, for any of the forms of physical manifestation, that it has not published charges against, or assailed directly in its editorials as frauds and cheats; and this too, without having recalled one of those accusations after the charges have been proven false and the integrity of the mediums fully vindicated, and without allowing any defense of those unjustly assailed mediums in its columns?

We repeat, will the *Journal* please give us a list in full of all those mediums for physical manifestations, since Mr. Jones' death, that it has steadily endorsed and recommended, without detraction, as genuine and reliable mediums; give us the full and complete list? The Spiritualists need it as a sort of directory to keep them from being imposed upon by false mediums and other Spiritualist papers' recommendations of them. This the *Journal* owes to the Spiritualist public. In making out this list, let the *Journal* look well to its files, to see that it does not get in any of the names of mediums in good standing whom it has assailed and tried to destroy, either by correspondences, editorials, or both. Give us the full list of those it has never assailed, and always recommended, and no more. The list will not be so long as to crowd its columns very severely, and it will show us where the *Journal* stands, or rather sits, and what it sits on, and how many reliable mediums for physical manifestations it would allow us, if it could have its own way.

Capt. S., of P., Ill., in anti-slavery and pro-slavery times, used to be frequently boasting that he was a friend to the negro, especially after he had been misusing one in public; but no one ever saw him befriend or assist a negro. So the *R-P Journal* claims that it is the friend of mediums, but how many physical mediums has it been caught befriending and assisting? Will it please publish the list for us? I have no authority to say or suggest it, but I presume the Spiritualist papers would re-publish the curiosity. This is only putting the *Journal* under "test conditions," to see how many of its pretensions of friendship for mediums are genuine manifestations, whilst its omission of other good mediums its has assailed will be no more disparagement to them than it will be to Harry Bastian.

Let us have the list.

F. J. BRIGGS.

707 West Jefferson street, Bloomington Illinois, August 24th, 1881.

Mind and Matter Free-List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$109 98
H. Bickford, Livingston, Wis.,	70
P. F. Stern,	60
Thos. Atkinson, Oxford, Ind.,	4 00
Jas. Kinsey, Cincinnati, Ohio,	2 00
	\$117 28

Report of Lawrence Meeting.

The Annual Meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties was held in a grove, on the Fair Grounds, near the village of Lawrence, Michigan, commencing on Saturday, August 6th, 1881, at three o'clock P. M., with L. S. Burdick in the chair.—devoting the session to short speeches and conference.

Sunday morning the genial face of our President, L. S. Burdick, was visible in the chair, and all nature was radiant with smiles, while a Free Methodist Camp Meeting in session two or three miles distant, was the centre of attraction for superficial minds, leaving us with a comparatively small audience of solid thinking men and women, whose wrapt attention gave evidence that they were interested in our beautiful philosophy of life.

The morning session was occupied by A. B. French, of Clyde, Ohio, in a short speech, followed by Mrs. M. C. Gale, of North Lansing, in a speech of one hour; her voice also rang out in sweet tones of soul inspiring music, making the grand old woods echo with her songs. At the close of the morning session, the following named persons were elected as officers for the ensuing year, to wit:

President, L. S. Burdick, Kalamazoo; Vice President, Mrs. R. A. Sheffer, South Haven; Secretary, W. J. Dennis, Breedsville; Treasurer, Miss L. B. Bangs, Paw Paw.

An intermission was then taken for dinner and social greetings until two o'clock, when Mrs. Gale gave an address of half an hour, on the "Law of Compensation," after which A. B. French gave the concluding address, contrasting the God of theology with that of science and liberalism.

The most perfect harmony prevailed, and each seemed to vie with the other, in contributing to the "feast of reason and flow of soul" that pervaded the atmosphere, filling the hearts of all with good cheer.

The next meeting is to be at South Haven, the first Saturday and Sunday of November 1881.

E. L. WARREN, Secretary,
Paw Paw, Michigan.

Mrs. Patterson the Writing Medium.

Our good friend, Mr. John Regan, of this city, has shown us some remarkable messages received by him through the mediumship of the above named lady, now located at No. 421 Hartman street, Camden, N. J. Some of them by independent writing upon a double slate, and some upon paper under control by her own hands. Of the former are one from "R. Dale Own," one from Mr. Regan's daughter, S. E. Regan, and two from "Billy" (Jones). Of the latter are two from the same daughter (S. E. R.), one from R. Dale Owen, two from E. V. Wilson, one from J. K. Morange, one from Lucretia Mott, one from J. Haines, one from Dr. Webb, one from A. Avery, and one from "Billy." Those upon the slate appear to be all in one hand writing; those written by the hand of the medium are remarkably different in style of chirography, each one retaining its distinctively marked character throughout. We have not space to reproduce these messages, which although quite interesting, are not of a novel nature, but, in our opinion, they bear evidence of genuine mediumistic power on the part of Mrs. Patterson. Go and see her.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Am't previously acknowledged in MIND AND MATTER	\$122 40
John H. McElroy, Pittsburg, Pa.	50
Jacob Kuhn, York, Pa.	50
Christopher Lug, Pittsburg, Pa.	1 00
Mrs. Phoebe A. Haines, Altoona, Pa.	1 00
R. F. Hackett, Spruce Creek, Pa.	1 00
Jane Iselt,	50
Mr. and Mrs. F. J. Ambrosia, Philadelphia, Pa.	1 00
John P. Lansing, Philadelphia, Pa.	1 00
George Belzer,	50
Charles Bingham,	50
S. A. Morse,	1 00
H. Schock,	1 00
James Marlow,	1 00
B. C. S. Kuhner, Vineland, N. J.	1 00
Carrie Miller, Brooklyn, N. Y.	50
Mrs. S. B. Cassey,	1 00
J. Roworth,	50
Mrs. M. A. Newton, New York City,	1 00
Mrs. H. J. Newton,	1 00
Mrs. Mary H. Billings,	1 00
Effie Foster, per Mrs. Crindle, N. Y. City,	50
A Friend, N. Y. City,	1 00
Mrs. H. C. Shepard, N. Y. City,	1 00
Margaret Loth, Brooklyn, N. Y.	50
Mrs. H. W. H.,	50
Mrs. Ellah Young, Champaign, Ill.	50
W. H. Best, Dayton, Ohio.	1 00
Jos. Cusickwell, Southington, Ct., per Banner of Light	1 00
Spirit Lotela, per Miss Stillman,	1 00
Mrs. McIntyre, Pensacola, Fla.	1 00
R. Gessler, Basle, Switzerland,	1 00
Contributions of 40c. each (2)	80
" " " " (8)	2 40
" " " " (10)	2 00
" " " " (51)	5 10
Total Paid.....	\$109 29

PLEGGED.

Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corliss, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged.....	\$258 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 1119 Watkins St., Philada., Pa.

Wm. Butterfield, Silverdale, Kansas, writes: "Finding much to admire, and very little to adversely criticize in MIND AND MATTER, I say go on in the good work you seem so well qualified to perform, and may all friends of truth and progress rally to your assistance in supporting a paper that advocates Spiritualism without ifs or ands."

NESHAMINY.

AY ANNIE H. LANING.

From the happy land of spirits,
Where our loved departed dwell,
Lo! there came a host of angels,
Bringing tidings sweet to tell;
And they walked beside the plowman,
Sharing in his daily toil,
While they blessed his faithful labors,
As he turned the mellow soil.

But the plowman's heart was lonely
For those who once shared his home,
And he felt himself a stranger,
In a dreary world alone;
Then this angel host assembling,
In a council grand to see,
With a holy consecration,
Blessed the grove Neshaminy.

While they gathered round the seers,
And the thinkers of the land
Filling them with inspiration
Which they scarce could understand,
Bringing from the silent shadows,
Teachers whom the world ne'er knew,
Giving them a grander mission,
In a nobler work to do.

With earth's children here assembled,
Nature bright and peaceful round—
Angels breathed a benediction
On this consecrated ground.
And when showers from heaven had fallen,
With their copious blessings free,
Through the rifted clouds, the sunbeams
Smiled, and kissed Neshaminy.

Here beneath this leafy shading,
Where the plashing falls are heard,
Earnest thinkers, met, and listened
To the new inspiring word.
And the heavy hearted plowman
Took the glorious tidings home,
Felt himself no more, a stranger,
In a dreary world alone.

He had caught the inspiration
Which was sent his life to cheer,
Learned how, by the law of kindness,
He could draw his loved ones near;
And the anthems that were echoed
Through the grove, from tree to tree,
Still are ringing in the plashing
Of the falls, Neshaminy.

A Just and Meritorious Defence—Pence Hall Medium,
Annie M. Stewart, Vindicated.

TERRE HAUTE, Ind., Aug. 22, 1881.

Editor of Mind and Matter:

Inclosed I hand you the retraction and our address, by which you will see that Mrs. S. was victorious in her suit for libel. We fully realize that it was by the aid and assistance of MIND AND MATTER that we succeeded, during the raid, in holding her as a shining light, and that you will be pleased to know of her success over the villainous persecutions. We further realize that the vindication of Mrs. Stewart is a triumph for all persecuted mediums, and for this additional reason we desire to give it a general circulation, and in behalf of the cause and the friends of the committee, solicit for it a place in your paper.

Yours,

ALLEN PENCE,
For the Committee.

TO A JUST AND GENEROUS MINDED PUBLIC:

No medium of modern times more justly and deservedly merits public confidence and sympathy, than does the Pence Hall Medium, Annie M. Stewart. None has suffered persecution and vituperation more unjustly and undeservedly than has the trustworthy medium, Annie M. Stewart.

From the beginning of her mediumistic development at Pence Hall, January 1st, 1873, the low vulgar miscreant, and the gossiping news vendor, and the vilifying slanderer, have made it their unholy business to maliciously utter and promulgate fabricated falsehoods, to defame, and, if possible, destroy by slander, the good and unblemished name of Annie M. Stewart.

The prejudiced editors of the Terre Haute Evening Gazette years ago opened their columns to the enemies of Spiritualism, and were, from her advent at Pence Hall, the uncompromising enemy of Annie M. Stewart.

Under the protection of her committee, the persistent and persevering Gazette, aided and encouraged by a prejudiced public, was powerless to suppress the rapidly extending fame as a medium of Annie M. Stewart. To aid in the nefarious work, the Gazette, April, 1879, inaugurated Alf. S. Hutchinson, a stranger and migrating wanderer, and curb-stone editor, to assist in suppressing the invincible Annie M. Stewart.

The association and affiliation of the above street news-monger with gutter-snipes, had the publishers of the Gazette, in less than five months, in the unwonted coils of a libel suit, at the instance of their victim, Annie M. Stewart. The unexpected suit for libel closed his engagement with the Gazette, and the libeler Hutchinson was not afterward wanted in Terre Haute, to assist in demolishing the medium, Annie M. Stewart.

To continue the dirty work against her and avoid public indignation, the stool-pigeon editor, Alf. S. Hutchinson, flew, by instinct, as it were, to his affinity, John C. Bundy, to aid through the columns of his sheet, the R-P Journal, (Chicago), to destroy by falsehood and slander, the insuppressible medium, Annie M. Stewart.

Bitter hatred and intense prejudice innately engendered by each, against mediums generally, made Hutchinson, at the Bundy editorial sanction a welcome guest; and in harmony the two worked assiduously and energetically to destroy by sneers and falsehoods the personal character of Annie M. Stewart.

The undertaking to drive the medium disgraced and maligned into obscurity was a failure, and resulted adversely to the interest, financially, of the Journal; and the defunct Hutchinson retired to private life, leaving the besieged fort in the peaceable possession of the victorious medium, Annie M. Stewart.

The defendants to the libel suit found on investigation—as we knew they would—the life and character of the plaintiff unstained, and complacently asked the committee for terms on which they could compromise the suit with the basely accused medium, Annie M. Stewart.

The defendants, on a compromise of the libel suit, were required to pay a stipulated amount of money to the plaintiff; and make the amende honorable by acknowledging the following retraction, after which, the defendants paying cost of court, the suit was dismissed by order of the unanimous medium, Annie M. Stewart:

"The libel suit of Annie M. Stewart vs. W. C. Ball and Spencer F. Ball, proprietors and publishers of the Terre Haute Evening Gazette, pending in the Vigo County Circuit Court, has been settled. The Gazette acknowledges that the articles published heretofore by them, attacking the personal character of Mrs. Stewart, have done her

great injustice, and we, the said proprietors and publishers of the Gazette, do hereby retract them entirely and absolutely.

"Terre Haute, Ind., May 30, 1881.

"WM. C. BALL,
"SPENCER F. BALL."

At her home, in the city of Terre Haute, the medium is exonerated by the above retraction and relieved of the odium which Hutchinson & Co., intended should crush her and leave the slanderer's poisoned fangs to fasten upon the innocent and helpless children of the despised medium, Annie M. Stewart.

But our work is not done, nor will it be while one remains whom we can reach, whose mind through the scurrilous language found in the R-P Journal remains poisoned and prejudiced against the world's renowned medium, Annie M. Stewart.

Doubtless, for the double purpose of adding disgrace to the name of Annie M. Stewart, and swindling the duped, her villainous calumniators advertised in their organ (R-P J.) a notice that a book of about 100, 12mo. pages, containing a full report of the pending trial for libel of Stewart vs. Gazette, would be mailed to all subscribers within two days after the verdict is rendered, and that only as many copies will be printed as will suffice to fill orders received in advance, and those who fail to remit the dimes promptly, must ever remain ignorant of the horrible crimes committed by the ignoble medium, Annie M. Stewart.

To excite the public and induce the subscribers to send in the dimes for the promised book, the publisher, in his advertisement insinuates that the legal investigation at the trial will develop surprising disclosures by the sworn testimony of a most positive and startling character, not heretofore published, revealing the miserable life of the wretched medium, Annie M. Stewart. Those possessed of narrow and diminutive minds, condemned on intimation of misdemeanor, based on no better evidence than the above, and consigned without stint, to prison walls, the innocent and inoffensive medium, Annie M. Stewart.

The subscribers for the above book, are told by the advertising mountebank, that the appendix will contain a full report of the alleged libelous charges against Mrs. Stewart and the committee, as originally published in the Gazette, upon which the suit for libel is based. To reach the doomed medium, it was necessary to excite public indignation against her committee, and the libelous publications, referred to were the means used and succeeded, we regret to say, in hoodwinking those of reputed, discerning power, to hastily pronounce and denounce the committee "villains and blood-suckers," and speak wickedly and maliciously of the fraudulent practices of the persecuted medium, Annie M. Stewart.

The name of J. F. Joice is given as the receiver of money and orders for the wonderful (?) book which is to be embellished with a fine photo-engraved portrait of (the culprit medium) Annie M. Stewart. In closing our remarks on the book swindle, we have this to say: the publisher, Joice, to us is a myth, and Alf. S. Hutchinson is the instigator, whose purpose, we understand, was to swindle the public out of their money, stigmatize the committee, and add infamy to the name of Annie M. Stewart.

Those who don't know of the despicable means used, and the vigorous efforts made by the guilty parties, to blacken and destroy the character and respectability of her, whose only offence is that of being by nature a medium, may think our criticisms unnecessarily severe; but those who know as we do, of the heart-rending anguish they, by sneers, scoffs and slander caused the sensitive medium to suffer, and the bitter burning tears to shed over her little innocent and defenceless children, will admit that we have been too generous in our language with her enemies, in the defence of that noble woman and grand medium, Annie M. Stewart.

Let it be remembered by a generous and forbearing public, that Mrs. Stewart, to protect herself and little ones was forced to command by legal process her slanderers to meet her before a judicial tribunal and answer to her complaint for libel; and that the defendants, who had public prejudice to favor them against mediums, and antagonize justice to her before the court, after several months of investigation, admitted their failure to find the proof that would sustain them in the damnable charges published against the character of the abused and persecuted medium, Annie M. Stewart.

As editor of the R-P Journal, you, John C. Bundy, without cause or provocation, permitted your sheet to be used by her slanderers in the cowardly effort to destroy by falsehood and slander the merited fame of the honest and trustworthy medium, Annie M. Stewart. We further charge that you, Col. Bundy, aided to the extent of your ability, editorially and otherwise in the detestable efforts to destroy the reputation and usefulness of one whom you personally never have seen, of one that never harmed you by word, act or deed; one whose character her defamers dare not attack under legal investigation, and one who in the galaxy of mediums is a bright and shining star. That one Col. Bundy is the slandered and abused medium, Annie M. Stewart.

In conclusion, we report to her many admiring friends, that Mrs. Stewart is in good health and with medial powers greatly increased in magnitude, particularly within the last six months, continues to bewilder, astonish and delight, daily at her seances, new investigators who never fail at the close, to join the numerous friends in giving praise to, and blessing the name of the honored and respected medium, Annie M. Stewart.

And now, with the most implicit confidence, based on intimate acquaintance of over eight and a half years, we, her committee, with great pleasure recommend to the public, one whose character in all the relations of life has proved estimable par excellence. One, who by us, during our long acquaintance has never been detected, either in the social relations or in that of mediumship, in a dishonorable act. One whose powers as a medium are unsurpassed. We make this record, knowing that mortals and angels will sustain us in our endorsement of the good life and excellent mediumship of Annie M. Stewart.

Thus do we close for the present our defence, with the name still lingering on our lips, of the noble, grand and trustworthy medium, Annie M. Stewart.

ALLEN PENCE,
JAMES HOOK,
SAMUEL CONNER,
Committee.

Terre Haute, Ind., July 12, 1881.

Mrs. Crindle Vindicated.

Editor of Mind and Matter:

A friend has sent me a copy of MIND AND MATTER for July 28th, with the article on Bundyism in New York and Boston, marked. The first notice of Mrs. Crindle's seances sent to the Banner of Light by Dr. J. R. Buchanan, I can endorse in full, as I was at one of them, and I think that Dr. J. R. Buchanan was at the same. I will describe the one I attended as briefly as possible; it was in Mrs. C. H. Decker's parlors, a room about 16x25 feet. Mrs. Decker has a curtain in four parts hung across the back end of the room, some 5 or 6 feet from the wall, for her own convenience. The space behind the curtains when let down formed the cabinet when used for seances. There was nothing behind the curtains but one common chair and a tin trumpet about a yard long. At the seance at which I was present, there were fifteen persons seated in a circle; Mrs. Decker sitting by the curtain to my left, a gentleman by the curtain at my right, while I sat in front of the opening in the curtain farthest from Mrs. Decker. After all was arranged, Mrs. Crindle took her seat on the chair behind the curtain. In a short time the curtain near Mrs. Decker was opened and a spirit form dressed in white looked out: then went to the centre opening and looked out: then went to the opening in front of me, walked out holding out both of her hands to me. I arose to meet her, she gave me her name—Katie, put her arms about my neck and embraced me with all the ardor that a child could manifest for a parent and sobbed and kissed me for joy. I of course embraced and kissed her most fervently. She was but eight months old when she passed into the spirit world and has been there now about thirty-four years. I asked her if Mary was there. She said no but that Emily was and would come out to me. As the power waned, she stepped back to the curtain and we parted our hold of each other, she retired behind it, and I took my seat.

In a few moments the curtain opened again, when another spirit form clothed in white came out and walked up to me, holding out both hands, and as I arose to meet her, gave me her name, Emily, which was that of my wife who has been in the spirit world eleven years. She stayed out some minutes, then retired. A spirit came out, beckoned to a lady, who went up to her. They embraced and talked of family matters, and of members of it who were out of town; so that she was perfectly satisfied of the spirit's identity. An old man came to the center opening, called up a lady, who recognized the spirit as that of her husband's father. Another spirit came out and walked around the room, and retired behind the curtain nearest me. She was dressed in full stage costume, with all her jewels sparkling upon her. She has been an actress.

An East Indian came to the center opening and stood some minutes; he was a fine looking person, with dark hair and complexion, monstache, etc. Five spirits showed themselves at the same time at the several openings. The controlling spirit talked with the audience while the manifestations were taking place; also talked and sang through the trumpet loud enough to be heard a full block. I had never seen or spoken with Mrs. Crindle before that evening, and not then until after the seance was over, when I was introduced to her, and I know of no way by which she could get the names of my wife and child. This is not all that took place, but it is the part that I recollect most distinctly.

Yours for truth and justice,

J. F. HOWLAND.

116 E. 126th street, N. Y. City.

New Publications.

The Dictionary of Education and Instruction: A reference book and manual on the theory and practice of teaching, for the use of parents, teachers and others; based upon the 'Cyclopedia of Education.' By Henry Kiddle and A. J. Schem.

The preface of this work, names the special objects designed to be obtained by its publication as: 1. To supply a brief compendium of the theory and practice of education, in a series of clear and definite articles, alphabetically arranged so as to be easily referred to or systematically studied. 2. To encourage in this way the study by teachers of the principles and practice of their profession, thus giving to the work of education a greater degree of intelligence and efficiency. 3. To afford a convenient class manual of pedagogy for use in Normal schools and teachers institutes, as the basis of a course of instruction in principles and methods, not necessarily superseding other valuable manuals differently arranged, but accompanying and strengthening them. 4. To supply at a small cost to every teacher, that portion of the 'Cyclopedia' which is of especial value in practical education, reserving this larger work for occasional reference, particularly when information regarding educational history, biography, and statistics is needed: and 5. To supply a useful hand-book to parents in the home education of their children.

The articles contained in this work have secured the highest encomiums for their philosophical correctness, practical character and literary excellence, the writers being all practical educators of long experience and distinction in their profession.

A valuable list of educational works for professional study and reference; prepared by W. H. Payne, M. A., Professor of the Science and Art of Teaching in the University of Michigan, is added. 298 Pages, price \$1.50. E. Steiger & Co., 25 Park Place, New York.

The Elocutionist. We have received the July and August numbers of *The Elocutionist*, a sixteen-page journal, published monthly by the Young Folks' Rural Publishing Company, at 116 Monroe street, Chicago. It is devoted to the science and art of Elocution, and choice selections for public and private readings, with full elocutionary advice for the proper delivery of the same. The editor, Prof. H. M. Dickson, is one of the most popular and successful teachers of elocution and dramatic art, in Chicago, and his articles on voice culture will alone be worth more each month than the price of subscription. Here is a chance for all to obtain, at a nominal price, instruction in this beautiful and useful art. *The Elocutionist* will be sent to any address for 60 cents a year, or a specimen number for 10 cents. Address Young Folks' Rural Publishing Company, 116 Monroe street, Chicago.

A Seance With Mr. A. F. Ackerly.

PHILADELPHIA, PA., August 28th, 1881.

FRIEND ROBERTS:—Mr. A. F. Ackerly of Brooklyn, N. Y., has been in Philadelphia nearly two months giving seances at various houses, but principally at 1128 Vine street. During this time there has been no mention made of him in your paper, (with two exceptions I believe.) I know that you have not slighted him intentionally, for I know your nature too well. The manifestations through Mr. Ackerly are certainly grand and mysterious, and I believe he is the youngest materializing medium in the field.

I can say in truth, that if there ever was a spirit medium on the face of this earth, Mr. Ackerly is one, and may success crown his efforts to extend the truth, and may mankind, through his agency, be led to aspire to the knowledge of life beyond the grave.

I have attended many of Mr. Ackerly's seances, and have noticed that in his circles for physical manifestations in the light, the band working through him are quiet and orderly—once in a while, however, a boisterous spirit gets in and raises a noise.

Our old friend George Christy, (minstrel) who left earth some twenty-three years ago is Mr. Ackerly's control, and is as full of fun and music as ever.

Mr. Ackerly's light seances, as they are termed, are manifestations of spirit power behind and above a curtain suspended four feet from the floor across the corner of a room. Behind this curtain is a table, whereon are placed guitar, tambourine, zither, telegraph instrument, bells, and a pair of bone clappers. Mr. Ackerly and two others sit outside of this curtain, holding each others hands. They are then covered with a blanket to exclude the light. Generally a song is sung, (but this is not always necessary.) Then taps, at first faint, but gradually becoming louder, announce the spirits arrival. Then others are telegraphed for, and presently a whole troupe are there, playing on all the instruments which are held high above the curtain in the open light. Mary Queen of Scots sounds the different chimes, on the zither, that were tolled at her execution. Hands and arms are shown, and a hand reaches forth, takes a pencil and paper, and writes messages to each one present, signing their names.

I have attended his seances for full forms, and have seen as many as seven figures, mostly females, come out of the cabinet separately. Mr. Ackerly is a room-mate of mine, and I have had every chance to see if there was any deception practiced. I will expose fraud if I detect it. I must say that he is a genuine medium, or there is no such thing as spirit return, and I know there is. I do hope that all true investigators, sceptics, infidels, atheists, materialists, and all others who desire to know the truth, will come and see for themselves and rely on their own senses.

Ever for the truth;

EMANUEL M. JONES.

[We know Mr. Jones to be a strictly honest, truthful and very intelligent man, and that what he has written is strictly true. We have not had the opportunity of witnessing the manifestations that occur at Mr. Ackerly's seances, but will do so at the first opportunity.—Ed.]

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principle of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

An Appeal.

Owing to long continued ill-health I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,

JENNIE W. HOLMES.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.